

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. VIII, No. 25. (Price 10 Cents)

MARCH 29, 1913

(\$3.00 a year) Whole No. 207

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CHRONICLE

Congress to Meet April 7.—President Wilson has issued a proclamation calling an extra session of Congress for April 7. The proclamation leaves the way open for the enactment of other than tariff legislation, should it be the sense of President Wilson and the Democratic party leaders in the two houses of Congress that such action is advisable. It is probable, however, that currency reform, Philippine independence and other legislative problems will be allowed to go over until the regular session of Congress in December next. The Wilson proclamation is a duplicate in every respect of the calls for extra sessions issued by Presidents McKinley and Taft.

Repudiates "Dollar Diplomacy."—President Wilson announced that the United States Government would not continue as a member of the six-power group formed to negotiate a large loan to the Chinese Republic. The President bases his action on the ground that the loan was unfair and the conditions laid down seemed to touch very nearly the administrative dependence of China itself. Mr. Wilson's action means that the United States recedes from the position it took when President Taft, nearly four years ago, demanded that the United States be admitted to the loan then being arranged by England, France and Germany. Japan and Russia were admitted later, and the progress of the negotiations has been repeatedly interrupted by the entanglement of the several interests of the would-be creditor Powers and by the Chinese revolution. The Wilson declaration is the first open repudiation of a policy of the Taft administration and probably foreshadows the turning down of other

features of the Knox "dollar diplomacy" program. There is no intention, however, of blocking the way for the lending of American money to China. Any group of American bankers are at liberty to negotiate with China independently of the bankers of the other five nations. Following the President's declaration of a reversal of policy, the American group of bankers, consisting of J. P. Morgan & Co., Kuhn, Loeb & Co., the First National Bank and the National City Bank, announced that they have entirely withdrawn from the negotiations connected with the Chinese loan of \$125,000,000.

Philippine Islands.—News has reached the Philippines that the United States postal authorities are asking for bids for a mail service that will bring Manila within fifteen to twenty days of the Pacific Coast. The present service takes thirty days. The Post Office Department is acting under a law passed by Congress in March, 1891, authorizing the granting of subsidies for ocean mail service. One of the provisions of the law reads as follows: "That the postmaster general is hereby authorized and empowered to enter into contracts for a term not less than five nor more than ten years in duration, with American citizens, for the carrying of mails on American steamships, between ports of the United States and such ports in foreign countries, the Dominion of Canada excepted, as in his judgment will best subserve and promote the postal and commercial interests of the United States, the mail service on such lines to be equitably distributed among the Atlantic, Mexican Gulf, and Pacific ports." If the scheme of the postal authorities goes through there is no doubt that tourist traffic between America and the Philippines will be greatly increased.

Misleading Advertisements.—Governor Tener of Pennsylvania signed the bill prohibiting the publication of false or misleading advertisements. The new law provides that whosoever, in a newspaper, periodical, circular form letter or other publication, shall knowingly disseminate any false statement concerning any merchandise, securities or services, or concerning the method or cost of production or manufacture of such merchandise, shall be guilty of a misdemeanor, punishable by a fine of not more than \$1,000 or imprisonment not exceeding sixty days or both.

Porto Rico.—The question of the teaching of the English language in the educational system of the Island has come to the front, and for the moment has forced every other subject into the background. The Porto Rican House of Delegates, which is solidly Porto Rican in membership, has just passed unanimously a bill which reads: "It is hereby ordered that the Spanish language be exclusively used in the graded schools of Porto Rico, in all recitations and exercises; provided, however, that the English language be taught as a preferred substitute in all grades." It is pointed out that the second clause would be necessarily inoperative, as the majority of the native teachers—and they are greatly in the majority in the Island—do not understand the English language, and hence cannot teach it. Defending the measure against the criticism by Americans in Porto Rico, Antonio Barcelo, President of the Unionist party, has issued a public statement, in which he says in part: "The men who passed this bill are striving for the reconstruction of our country, the uplifting and conservation of our individuality, and the upholding of our rights, thus avoiding our dissolution as a race and as a people." At present, between the native victory in the House of Delegates and the enactment of the law stands the Executive Council, which may defeat the measure by one vote. Should the Council pass the bill, Governor Colton has the veto power, and it is believed he would exercise it in this case. The statement of Señor Barcelo, however, clearly reflects the Porto Rican sentiment. About 125,000 children are now enrolled in the schools.

Mexico.—President Huerta, accompanied by Francisco de la Barra, Minister of Foreign Affairs, paid a formal visit to Henry Lane Wilson, the American Ambassador. This is said to be the first time that a Mexican President has called on the diplomatic representative of a foreign power. General Huerta told Ambassador Wilson he had ratified the understanding between the American Ambassador and Minister de la Barra, that all questions pending between the United States and Mexico be taken up and adjudicated without loss of time. He also expressed gratitude for the friendly efforts made by Ambassador Wilson to bring about peace during the recent disturbances in the capital.—Secretary Garrison has declared that the United States troops would be maintained along the border at Galveston until peaceful con-

ditions had been restored in Mexico, as any movement of the American troops at this time would be misconstrued by the Mexicans, probably with serious results.—Juan Ochoa Ramos, a wealthy Mexican and close friend of Felix Diaz, is in Washington trying to secure from the United States recognition of the Huerta provisional government. Such recognition, he claims, would be of invaluable aid in securing permanent peace.—According to our State Department despatches the last rebel forces in the south of Mexico, with the exception of scattered bands of Zapatistas, were practically exterminated by the Federals when 400 were killed at Juchitepec.

Canada.—The doings in Parliament are not edifying. The deadlock over the Navy Bill continues, and members are defying not only deputy chairmen of committee, but even the Speaker himself. All sorts of unparliamentary expressions are flung about the House. A minister spoke of an ex-minister as "slippery Bill," whereupon the aggrieved person charged him with being drunk. In the meantime supply is absolutely necessary as the votes for the current year are on the point of expiring.—Mr. Gauthier brought charges of corruption and personation in the late Hochelaga election against Mr. Coderre, Secretary of State. Why he should have descended to such practices in an election which he carried three to one with only a small proportion of voters going to the poll, is not very clear. Mr. Gauthier supported his charges with an affidavit of a certain Emile Bourassa, and demanded a parliamentary investigation. Mr. Borden met him with another affidavit of the same Bourassa, who declared that he had signed the first at the request of Mr. Tancrede Marsil, without knowing what it contained, to enable the latter to get money from the Government; and, on the strength of this, refused the investigation. Mr. Doherty, Minister of Justice, said that such questions of conspiracy belong rather to the law courts than to a parliamentary committee.—The introduction of Mr. Churchill's report, as First Lord of the Admiralty, to Mr. Borden concerning the possibility of a Canadian Navy built in Canada, seems likely to hamper the Government more than the Opposition. The extreme Radical papers in England are supporting the contention that the report was an unwarrantable interference in Canadian matters, and that its publication in Parliament by Mr. Borden was a serious blunder.—Parliament adjourned on March 19 till after Easter, when the Naval Bill will come up again and the Government will have made up its mind as to the course it will follow. The last day before the adjournment was given to more pressing financial matters.—The Catholic School Board of Montreal will have to build eleven schools to relieve existing congestion. One in the parish of the Immaculate Conception will cost \$150,000 and will accommodate 1,600 pupils. Another, in the Cathedral parish, will be as large, and the rest will be for 1,000 each.

Great Britain.—The Suffragists occupy the attention of the country, and the Home Secretary is being denounced freely for his weakness in dealing with them. It is hard to see what he could do in the matter. The *London Globe* demands that they should be allowed to starve to death if they choose to do so. Theoretically this may be all very well; practically it would not work, as it would most probably ruin the Government at the next general election. Some recommend the proclaiming of the Suffragists' meetings. This would only multiply the causes for arrests. The women would hold their meetings in spite of the proclamations, and consequently the Government would have more of them on its hands practising the hunger strike. In the meantime the Home Secretary points out that a comparatively small proportion escape punishment in that way, and that most of these are liable to be rearrested. The unknown friend, who paid fines at the beginning of the renewed agitation, has given up the practice without having been discovered, and Sylvia Pankhurst was fed in prison, and then released, as her life was thought to be in danger. Some propose to solve the difficulty by deportation. They suggest that if the militant Suffragists were put on a small island, say one of the Hebrides, with shelter and provisions, and left to themselves, the Government could hardly be held responsible if they did not use the things given them. Moreover, they might occupy themselves with holding meetings to their hearts' content to the end of the summer. On one thing all are agreed, that the Home Secretary's "lot is not a happy one."—The Unionists retained Kendal division, Westmoreland, in a bye-election by a slightly increased majority. The new member is opposed to tariff reform and therefore had not the support of the party organization.

Ireland.—A Treasury Committee, appointed by the Government to enquire into the advisability of extending the medical benefits of the Insurance Act to Ireland, has been holding sittings in Belfast, Derry and Dublin. At the time of the passage of the Act the medical benefit was excluded in response to the general expression of opinion in Ireland, but now the medical associations are demanding its inclusion and the cities seem veering in that direction. The majority of city witnesses favored the inclusion of the medical benefit clauses as in England, while a respectable minority and nearly all rural witnesses thought the cost would outweigh the advantages and that present provisions under the Poor Law Board were sufficient.—There is much talk in many quarters of a compromise on the Home Rule Bill. Mr. O'Brien, Lord Dunraven and Mr. Healy held a meeting in Cork advocating settlement by a conference of all parties in Ireland. Lord Dunraven and Mr. Healy were severe in their criticism of the financial clauses, and Mr. O'Brien would give Protestants in Ulster and elsewhere a predominating voice in the new parliament. On the same day Lord MacDonnell, speaking at a non-political dinner in

Dublin, said they were "threatened with a financial settlement which would leave Ireland maimed and the empire arrested. Irishmen of all creeds and shades of political thought should come together, and while there is yet time make their wishes known. They should insist on obtaining from the Imperial Parliament such a financial settlement as would unite and not divide Irishmen, and enable them to administer their country as it ought to be administered." He looked forward to the cooperation of all Irishmen in their country's interests.—Mr. Bryan's statement, March 15, that it will go down in history as one of Ireland's greatest achievements that she has brought hereditary rule in the British Empire to a virtual end, has received wide comment from opposite viewpoints in the Nationalist and Unionist press. His reiteration of the expression March 17, and his further declaration that Ireland's triumphant vindication of popular rights will be gratefully remembered in every country struggling to be free, has caused much gratification in Ireland.

Rome.—The usual rumors about the health of the Pope occupy the press, some exaggerating his illness, and others discrediting its seriousness.

France.—On March 18, Aristide Briand's Cabinet fell on the question of Proportional Representation. The Deputies had passed the bill some time ago by a vote of 339 to 217. The Senate now rejects it by 161 to 128, declaring that the minority is not to be represented in Parliament. The Cabinet then resigned, but the President, after accepting the resignation, requested the Ministers to continue to transact current business until their successors are found. This clash between the Senators and Deputies is regarded as being a very grave crisis for parliamentary régime in France. Clemenceau's hatred of Poincaré, whose fall he is trying to effect, is ascribed as the cause of the government defeat, which means that the Senate has aligned itself, not only against the House, but against the present Ministry, and its four or five predecessors.—A new Cabinet has been formed by Jean Barthou, who while accepting the post of Premier appoints himself Minister of Public Instruction. The only familiar name on the list is that of Klotz, who is Secretary of the Interior. It is said that the make-up of the Cabinet consolidates the Republicans, but in reality the deadlock between the Senators and Deputies is ended merely because both agree to drop the question of proportional representation, and to discuss armaments and other matters.—M. Louis Lépine, the famous Prefect of the Paris Police for twenty years, has resigned. His term of service in that capacity, however, had been interrupted by his occupancy of the post of Governor-General of Algeria from 1897 to 1899. He is now 67 years of age.

Balkans.—On Tuesday, March 18, when returning from a walk in the newly captured city of Salonica, King George of Greece was shot in the back and killed. The

assassin was one of his own subjects named Schinas, a well instructed man, well known in New York for his anarchistic activity. King George was the second son of Christian IX of Denmark, and consequently the brother of Alexandra, mother of King George of England. He was born at Copenhagen on December 24, 1845. At the age of 18 he was made King of Greece to succeed Otho, who had been dethroned. He would have celebrated his royal jubilee in the coming June. His son Constantine, who is the idol of the people, was proclaimed King.—Constantinople claims a victory over the allies at the Chataldja lines, driving the Bulgarians from the trenches and capturing the heights at the point of the bayonet; but this is not only not confirmed, but denied by the *Morning Post* correspondent at Constantinople. Meantime three Austrian battleships have sailed in the direction of Constantinople, ostensibly because of the bombardment of Scutari, the searching of an Austrian steamship at San Giovanni de Medua, and the threat made by the Montenegrins against Austrian sailors, but these reports are unofficial.

Germany.—It is said in Germany that Austria is certainly acting in concert with the other Powers, whose ambassadors at Cetinje have been notified of the bloodshed perpetrated by the Montenegrins, and that she is likewise entitled to full satisfaction for the violation of her international rights.—The famous military airship "Zeppelin 15" was torn into three parts by a severe storm which it had successfully weathered in its flight, but which made its anchorage impossible. The lack of benzine forced the large air craft to come to a landing in order to replenish its store. Fortunately no loss of life resulted.—President Wilson's action in regard to the Chinese loan was hailed by the *Vossische Zeitung* as the dawn of a new democratic foreign policy, and an indication of his determination to oppose all financial strangulation policy. How successful he will be against modern robber methods, the paper adds, is another question. German bankers, however, were uncertain what course to pursue, since it was thought that the entire loan plan may now be abandoned.—The fact that no step has been taken to restore the ejected tenant Herr Sohst, whom the Emperor had seriously wronged through misinformation, is bitterly resented by the press. Two leading papers demand that the Chancellor take instant cognizance of the delay of justice and convey to the Emperor a due impression of the deep sense of wrong felt by the German people. A new vote of confidence was given to Herr Sohst by the agrarians, that action being greeted with thundering applause by all who attended the mass meeting. Renewed demands are therefore made no longer to delay the complete rehabilitation of Herr Sohst.

Austria.—No little consternation was created at Vienna by an additional paragraph, which it was found had been added to the Austro-Russian agreement regarding the mutual disarmament which has since then taken place.

The clause implied that Austria had pledged herself to enter into no hostility against Servia. Of this there had never been any question during the deliberations. The effect of this action was at first to cast doubts upon the sincerity of Russia; but it is probable that a satisfactory explanation will be offered, as far as Russia is concerned. Austria had at that very time sent warning to Servia not to permit her troops to participate in the attack upon Scutari. Such assistance was looked upon at Vienna as a disguised attempt to strengthen the Servian position on the Adriatic, under pretence of friendship to Montenegro. The Servians replied that they were under treaty obligations and could not refuse assistance to their allies, whatever might be the future of Scutari. If the Powers will not act, said the *Reichspost*, Austria will take measures to safeguard her own interests.—More serious complications have since then arisen. Reports of terrible cruelties on the part of the Montenegrins and of their fanatic persecution of the Catholics have created an intense sensation. Catholic families are said to be threatened with death unless they abjure their faith, and a Catholic priest named Palic has been murdered. Official confirmation is given of the compulsion exercised by the Montenegrins upon the captain of the Hungarian merchant vessel Skodra, who was forced to transport Servian troops to Medua. The Austrian flag was dishonored, it is further claimed, and the crew was forced to give assistance to the Servians. Two Austrian naval divisions have sailed from Pola and are said to be bound for the Albanian coast. Austria demands freedom for the non-combatants to leave Scutari, an explanation of the murder of the Catholic priest, cessation of forced conversions to orthodoxy, and satisfaction for the Skodra incident. New cruelties are constantly reported. At Ipek twenty-five Catholic Albanians are said to have been martyred for refusing to change their religion.

Hungary.—Disturbances have again occurred in the House of Representatives. At the opening of a meeting a hundred Opposition members began a wild scene of uproar, which made the session impossible. The Government Party consequently withdrew and the police filed into the hall. The Opposition thereupon marched out in closed ranks under their militant leader, Julius Justh. The immediate consequences of the tumult were the suspension of fifteen members and the acceptance by the House of a system of fines. With every call to order a fine of 100 crowns is hereafter to be connected. Suspended members are to pay 20 crowns daily during their term of suspension, and 500 crowns in case they presume to enter the House of Parliament. After this ordinance, as well as the electoral reforms, had been passed, the House adjourned. Count Tisza has since announced that he will retire from office before the new sessions open at the beginning of May. He is satisfied that he has accomplished the entire task which he set himself when entering upon office.

QUESTIONS OF THE DAY

The Edict of Constantine

Now that the whole Catholic world is thanking God for the blessings that resulted from the famous Edict of Constantine, which, sixteen hundred years ago, put an end to the persecutions which the Church had been suffering at the hands of paganism for three centuries, and permitted it to issue from the catacombs and to occupy its proper place in the world, it may not be out of place to consider the words of the famous document itself which formulated this emancipation. It shows how justly the first Christian Emperor deserves the title of *Great*, and how truly this particular act of his reign was not merely that of a just and wise ruler but gave evidence of a statesmanship and courage of the highest order, coupled with a moderation and tact absolutely unprecedented in the absolutism that was characteristic of those times.

There is a common, though erroneous, impression that Constantine overthrew paganism suddenly and violently; substituted Christianity by the exercise of that absolute power which, in his day, even in matters religious, was looked upon as the proper prerogative of the sovereign. What he really did was to remove the fetters from the limbs of the Church, by granting toleration, liberty, and finally equality. In spite of the fact that he was still a pagan he saw that the Church had prospered even under persecution and evidently could not be destroyed, and he naturally concluded that it was the part of enlightened statesmanship to make an ally of a power that could not be conquered. It is a pity that the statesmen of our day do not take a leaf from the diary of experience in which Constantine learned so much and which contributed so much to his success. They are constantly attempting the impossible and persist in setting at naught the lessons of history.

How much self-denial, as well as courage, was required to do what he did is made plain when we consider how hard national prejudice, injustice and persecution die. Witness Catholic Emancipation in Ireland, the repeal of the Penal Laws. What an outcry was raised about the restoration of the episcopacy in England, the public celebration of the Eucharistic Congress, and even the change of the coronation oath, which insulted the cherished belief of over two hundred millions of Catholics! How fiercely Germany defends its unwarranted claims to interfere in religious affairs, as is shown by its reception of the decree "Ne Temere"; its objection to the Pope's characterization of Luther; its prohibition of the taking of the anti-Modernist oath by certain German professors; and how violently France and Italy have struck at the inalienable rights of the Church, by refusing to abide by concordats, violating laws of guarantee, not permitting bishops appointed by the Holy See to take

possession of their dioceses, compelling clerics to perform military service! Modern statesmen and diplomats could do nothing better, for their countries and humanity, than to read and imitate the Edict of Constantine, for it teems with salutary and obvious instruction. A part of it runs thus:

"We have long recognized that freedom of religion ought not to be limited in any way, but each one ought to be permitted to follow in divine matters the dictates of his own conscience. . . . Wherefore, I, Constantine Augustus, and I, Licinius Augustus, having happily met in Milan to treat all the affairs which interest public tranquility, believe that the affair most worthy of consideration and to be first of all decided is that of the respect due to the Deity, and that it is fitting to give to the Christians and to all men the freedom to follow the religion which each prefers. May this thought be pleasing to the Deity in Heaven and render It propitious to us and to all our subjects.

"We have, therefore, judged it to be salutary and reasonable not to refuse to anyone the permission to give preference to the worship of the Christians, so that the Supreme Deity, Whose religion we follow of our own free choice, may in all things grant us His favor, which He has already abundantly shown us, and His benevolence. Know, then, that it has pleased us to do away with all the limitations that were imposed with regard to the Christians in the rescripts formerly received by you. Now we simply will that each one of those who desire to follow the Christian religion may do so without fear of being in any way molested. This is what we have thought good to signify to your solicitude, in order that you may understand that we have given to these Christians absolute liberty to profess their religion. You must understand that what we grant to them we also grant to others, who shall have the liberty of choosing and following the worship which they prefer, as befits the tranquility of our times, so that no one shall be injured in his honor or in his religion."

Hardly had this Edict been issued before Christianity came up from the catacombs and entered upon its victorious conquest of the world resulting from its innate power and virtue, which it was now free to exercise and manifest.

For a time there was no great apparent change. The pagan temples still remained open, the sacrifices were still offered on their polluted altars, but without violence they soon yielded to the new civilization of which Christianity was the living soul. The Church possessed all it needed, viz.: the liberty of developing normally according to the spirit of its divine constitution. It fulfilled the prophecy of the leaven and the mustard seed; it did what paganism had failed to do; it calmed the wild passions of men, solved the pressing problems of life, gave a remedy for the adversities and trials of mankind, and satisfied the cravings of human minds and human hearts.

By this imperial charter it received immunity for the clergy from military and civil service; the right of the Church to inherit property; state protection for the observance of Sunday; the removal of the legal disabilities of clerical celibacy; the permission to appeal from the civil to the bishop's court, whose decision was final; the relief of children, who had been hitherto exposed, sold or mutilated at the will of their parents; punishment for the abduction of women; the discrediting of divorce, which was now granted under certain very limited conditions; the exemption of slaves from death penalty by their masters; the manumission of serfs by the Church—their complete emancipation came later; the abolition of the practice of branding criminals on the forehead, etc. These were a few of the results of the edict.

The Edict of Milan illuminates a chapter in history which every believer in religious liberty and the rights of conscience ought to be anxious to see preserved. Catholics especially, who are battling for many of the rights so freely granted sixteen hundred years ago, should take a particular interest in making known the significance of the sixteenth centenary of the peace of the Church.

M. P. DOWLING, S.J.

The Chicago Vice Commission

A Commission sitting in Chicago has elicited some interesting facts from the employers of women. The heads of the great dry goods houses acknowledged that they did not pay all their young women a living wage and also that there was nothing to prevent them from paying not merely the living wage but even a liberal wage. The manager of one house said that he never took on a girl at three or four dollars a week, unless she was living with her parents or guardians. At first sight this might seem a vicarious way of settling the wage question; but all depends upon the sense attached to the term "girl." If the manager in question is in the habit of paying young women experienced in the departments of his business only three or four dollars a week, on the plea that they live at home, his conduct is most reprehensible. If, as is more likely, he refuses to take girls just out of school to learn the business, and therefore at a nominal wage, unless they live under such control, his course is most prudent and praiseworthy. Putting learners aside, every girl working in those houses has a right to a living wage, in the broad sense of Leo XIII, *i. e.*, what the employers would call very probably "a liberal wage"; and as these confess that they can afford to pay it, let us hope that they will begin to do so.

If the Commission obtains this it will have done a good work. Unfortunately, its course of action tends rather to hinder it. Did it rest the girls' case on natural justice pure and simple, employers would find it hard to resist the demand; but in mixing it up with exaggerations, it opens to the employers a way of escape. By refuting the exaggerations, they will seem to have refuted the

claim the exaggerations were used to support, for in the turmoil of discussion the sound reasons of natural justice may be overlooked. One exaggeration that may prove fatal to justice is the assumption that insufficient wages drives girls into evil courses.

The first to resent this will be the girls themselves. There are a great many working for meagre wages and each of them will feel that the theory casts a slur upon her virtue. The fact is, as all may know who will take the trouble to inquire, that most of the working girls, though they may endure many privations, suffering cold and hunger, never dream of taking to wicked ways. They may die; but to ward off death by sin is to them intolerable. They have strong religious principles they will not violate; they have been brought up well in respectable families they cannot disgrace; the occupations of their leisure are such as to keep them out of the way of temptation. Some unfortunates will tell charitable inquirers that their wrongdoing is the result of poor wages; but the testimony of such regarding themselves is to be suspected. Let us see some less partial testimony.

Henry W. Herbert, a magistrate of the night court in New York, tells us that in all his experience he has never met a case in which the fall from virtue could be traced back to poor wages and the urgings of want. On the contrary, he holds that those he comes in contact with have, as a rule, no knowledge of what real poverty is. Idleness, not work, indulgence, not privation, are the chief causes of downfall. Dawdling about the streets, familiarity with its vice, the uncurbed love of cheap finery and cheap pleasures generating a hunger for the more costly, the unrestrained tongue and eye, these sap religion and virtue and prepare the way for ruin. One needs but to observe some of our streets on afternoons and evenings, or visit some popular resorts, and note the conduct of girls still in their early teens, to get a clear idea of the conditions that really favor vice. They expose themselves to attack. A great deal is made of those nefarious young men who are always on the lookout for victims. They exist, of course, and should be dealt with severely. But this must not be forgotten, that if a young woman walks modestly in the streets, going straight forward, not gazing about nor making remarks to her companion for others to hear and then looking over her shoulder at the passers-by; if her dress is as modest as her manners, instead of attracting attention by its extravagance, she will rarely be annoyed even by the boldest. These naturally respect virtue, and they have hardly a motive to attack it when the prey is so abundant and so ready to fall into their clutches.

We do not say that there is no danger for the good. There is, and a much more subtle one than that of the streets. There is a class of men who despise the arts of their brethren of the lower classes. They must have real victims, whatever be the cost; but these are to be procured, not by the tawdry solicitations that draw those we have been speaking of, but by stratagems and by vio-

lence. Such men as these and their agents should be severely dealt with, though too often their wealth and station impede detection. But of these in the Chicago Commission there was no question. It dealt with the more common and numerous class; and of this we hold that the ruin of its members is, as a rule, due to themselves. They rush upon it with eyes open. Their lawless desires for pleasure and finery urge them on. If they had ever any principles of Christian or even natural morality, the haunting of the streets from early youth has deadened them. There is a price to pay, and they pay it willingly. This is the testimony of those most experienced; and social reformers must reckon with it if they would accomplish anything. Nothing is more pitiable than to see well-meaning men and women deceived by artful tales of innocence made the unwilling victim of social conditions.

HENRY WOODS, S.J.

The Conversion of Caldey

Caldey is a small island off the coast of Pembrokeshire in South Wales, at the north side of the wide entrance to the Bristol Channel. A tall lighthouse tower makes it one of the guiding points for navigators running up to Swansea, Cardiff and Avonmouth. The islanders, some sixty in number, are fishermen and quarry workers. Like other islands here and there off the British coast, it has singular exemptions from the ordinary organization of modern government, possibly the result of the fact that in far off times it was the privileged domain of a Benedictine abbot. The islanders pay no rates and never trouble about the fact that they have no votes. A policeman is never seen on the island, and from time immemorial all disputes have been amicably settled by an appeal to the landlord or his steward.

Caldey, small as it is, has a splendid record in the history of the Church. In the early days of Catholicity in Wales an abbey was founded there, and St. Illtyd was its most famous abbot. One of his monks was St. David, the national patron of Wales. Amongst other monks of Caldey were Gildas the historian, and four saints who afterwards went to evangelize Brittany, St. Malo, St. Briec and St. Paul de Leon, who give their names to Breton towns to this day, and St. Samson, the patron of Dol. In the twelfth century the abbey was affiliated to the Benedictine Order, and the "Black Monks" held Caldey till the dark days of the Reformation, when they were driven from their island home and their abbey was plundered and allowed to fall to ruin. Now, by a strange turn of events, St. Benedict has come into his own again and Caldey is once more playing a great part in the story of the Church in Wales.

More than twenty years ago among the medical students at one of the London hospitals there was a Mr. Carlyle, an enthusiastic young ritualist, who gave his free time to work among the poor in the slums of the East End. While engaged in this crusade of charity he changed

his plan for his life and decided to enter the Anglican ministry. He was a man of some means and could choose his own path. Reading the history of the old Catholic days of England, he was inspired with a wish to revive the monastic life in the Anglican Church. Others had attempted it, and there was the story of the failure of "Father Ignatius" Lyne at Llanthyny, a discouraging instance of the troubles that await anyone who tries to graft the Benedictine life on Anglicanism. But Mr. Carlyle was a man of courage and enterprise. He was fortunate in finding others to share his hopes, and he had ample resources at his command. So in 1895 Mr. Carlyle, with the consent of the Archbishop of Canterbury, became "Dom Aelred Carlyle," Superior of a community of Anglican Benedictines. They were men of good will, and with no competent guides to direct them and no living monastic tradition to inherit, they learned as best they could from books the ways of the Benedictine Order. The first "profession" took place three years later. New members joined, and there was much rejoicing in high Anglican circles at the success of the experiment.

In 1905 the island of Caldey was for sale, and "Dom Aelred" bought it and transferred his community thither from Painsthorpe, in the north of England. A Catholic writer at the time expressed his regret that the "Holy Island" had passed into Anglican hands and that no effort had been made to secure it for a Catholic community.

At Caldey these Anglican Benedictines entered on a period of prosperity. The islanders found that they had in the monks good landlords, whose presence increased their own prosperity. At first the monastery was made up chiefly of a row of small cottages, but plans were prepared for restoring the old abbey. Masons came from the mainland and a church and chapter house was erected. A lay steward, Mr. Pomeroy, reopened a valuable marble quarry and the monks started a successful farm. The community was soon self-supporting. In everything but union with the Holy See it was like a Catholic house. There were the daily office in choir, morning "celebrations," Benediction and Exposition. A convent of Benedictine nuns depending on the Abbey was founded at Milford on the mainland. "Father Ignatius," when he died a few years ago, directed by his will that, unless a body of Anglican Benedictines could be provided to take charge of Llanthony Abbey, it should be handed over to the Catholic Bishop of South Wales. "Dom Aelred" of Caldey took charge of Llanthony, placed a Brother in permanent residence, and sent six of his community to sing office there from time to time. He also bought the ruined Abbey of Pershore, hoping later to found a branch monastery there.

Not long ago Lord Halifax, the chief lay representative of Anglicanism, spoke of Caldey as a living proof of the flourishing religious life of the Church of England. But in the midst of all this seeming success there was an anxious time coming for the community. Their very

earnestness made them ask themselves if all was as well as it seemed, if they were really priests and monks of God's Church. Could they remain where they were, amid the incongruous surroundings of an Established Church that tolerated every variety of belief and practice?

In the Lent of 1911 the matter was gravely considered. There was a special "community retreat." The clouds seemed to clear away, and the Caldey monks decided that they should go on with their work and make no change. But the question came up again, and in January last Dom Aelred resolved, with the consent of his colleagues, to test the whole position, and entered into a correspondence with the Archbishop of Canterbury. A Catholic abbot depends on the Pope. The Caldey community had no direct Superior outside the abbey walls. On any theory of Church government known to Christendom this was irregular. The archbishop referred the monks of Caldey to Bishop Gore of Oxford, a High Churchman likely to be sympathetic, suggesting that he should act as their "visitor," and it was arranged that Dr. Gore should send two commissioners to Caldey and its dependent convent of nuns to decide as to the basis on which the position of the two houses could be regularized.

And now came the crisis. The bishop laid down four conditions, which he declared must be "outside all possibilities of bargaining or concession." First, the property of the abbey and convent must be vested in the Ecclesiastical Commissioners, the state officials who control the property of the Established Church. Secondly, the monks must put away their breviary and missal and use only the offices of the English Book of Common Prayer. Thirdly, they must give up the use of such services as Benediction and Exposition; finally, they must not keep the feasts of the Immaculate Conception and the Assumption.

The first condition presented no difficulty, but the others raised questions of Catholic doctrine. In plain English, they meant that Caldey, if it was to be recognized as a fitting part of the Anglican system, must not assert the Catholic doctrines of the Holy Eucharist and the special privileges of the Mother of God. The community, thirty in all, met to consider the bishop's ultimatum. They almost unanimously decided that they could not accept it. More than this, they decided that they must leave the establishment and ask for reconciliation to the Holy See. There were only three dissentients. They left the abbey. Of the nuns, all but two decided as the monks had done.

Dom Aelred Carlyle wrote to Bishop Gore pointing out that he and his community had submitted their doctrine and practice to him "as an official teacher of the English Church," and that the result had been a summons to give up not mere minor matters of practice, but weighty matters that involved dogma and principle, and he concluded by saying: "It is evidently our duty to turn from the authority to which we cannot conscientiously

submit, to the Church where the doctrines we believe are taught authoritatively as matters of Faith."

Then a letter was sent to Bishop Hedley of Menevia and Newport (himself a Benedictine prelate), asking that he would arrange for the reception of the two communities of Caldey and Milford into the Catholic Church and if possible for the continuance of their Benedictine life in union with the Order. Dom Bede Camm, O.S.B. (well known for his works on the English Martyrs, of whose cause he is one of the official postulants), was sent to Caldey to take temporary charge. The news was published in the last week of February. Some of the Anglicans are protesting that Aelred Carlyle and his people have made a sudden change, little knowing that the final step was the result of many months of anxious consideration. It is one of the most important events that has occurred in England since Newman and his Littlemore community joined the Church, and it will have a great effect on many more.

The "abbot" of Caldey, now for the time being a layman, is about to leave the island to make a novitiate in a Benedictine house in Italy. He will come back later on a priest. His monks and the nuns at Milford will be taught the ways of the religious life by Catholic teachers. The Church gains more than fifty converts and two fully organized communities, with probably also Llanthyny and Pershore. It is, one may well believe, more than a coincidence that this great blessing has been granted just as the Lenten prayers are being once more offered for the conversion of England.

A. H. A.

The Franchise in Holland

Of the public events tending to make the present year a memorable one for Holland, the National Elections are vastly the most important in their effect upon the country. The very existence of an Administration, as at present conducted on Christian principles, is at stake. Its continuance in power will depend on the returns from the ballot box next June. Though the Upper House is **safe for the Christian parties** for an indefinite time, no matter what the final outcome be, a defeat of the Conservative forces would necessarily result in considerable havoc being done to the moral status of the country. The present Administration has a record of public achievements in the line of national defense, social betterment and improvement in public morals that would seem to entitle it to the continued confidence of the nation. If more legislative measures in accord with modern democratic ideas have not been put on the statute-book, the fault lies entirely with the Opposition. Taking advantage of the present rules governing Parliamentary debates, the latter have successfully blocked the enactment of several popular measures, and with consummate effrontery they now blame the Administration for not having accomplished the very legislation which they have obstructed.

The electoral campaign, which began last month, is no longer confined to the columns of the newspapers, February 15th being the time limit for public registration of voters. Extraordinary activity, it is reported, has been manifested all around. In Amsterdam, for instance, ten thousand additional voters are claimed on the lists of the Opposition, while in The Hague the working men's quarters actually swarmed with canvassers of the Socialist Labor party. As a matter of course the Christian parties also were active in the field, their press urging every sympathizer not to rest satisfied with registering for himself, but to prevail upon his friends, employees and dependents to insure their right to vote. That the contest will be fast and furious in its procedure, and close as to its final result may be gathered from the general tone of the press; as one Catholic paper puts it: "We cannot afford to lose a single vote through lack of registration."

The political forces are now definitely arrayed. On one side, under the Coalition banner, are grouped the Right, composed of the Catholic, the Anti-revolutionary and the Christian Historical parties. On the other side, under the flag of temporary Concentration, are marshalled the Left, made up of Old Liberals, Advanced Liberals (*Freisinnige*), Social Democratic Laborites and Socialists proper. It is Coalition versus Concentration, a *Dreibund* against a *Vierbund*. Though universal suffrage has as yet not been adopted in Holland, the present franchise is rather extensive and quite liberal in its application. Its basic principle is the old adage transposed: No representation without taxation. The electoral body, a rather complicated arrangement, is made up of a variety of constituents. First there are those who pay the Government tax; then those who pay a house rent, and finally the wage-earning electors. In order to be entitled to vote, the last named must have been employed by not more than two different firms, employers or bosses, from January 1st of the previous year till January 31st of election year, and they must have been earning at least \$4.00 per week. Furthermore, depositors in savings banks with a sum of fifty gulden to their credit during twelve months preceding the election have the right of suffrage, as well as those who have successfully passed Government examinations for either civil and administrative offices or for professional and trade requirements. The only distinction made between all of the foregoing classes of electors is that while the Government taxpayers have their names *per se* enrolled on the electoral lists, the remaining classes of voters are required to register at a certain period prior to election. There is also a distinction made between those paying Government taxes and those paying municipal taxes only. Whereas the former are national electors *per se*, the latter may have the right to vote only in municipal elections, unless by virtue of any of the other requirements they are also entitled to the national franchise. The minimum sum fixed for conferring the right to vote on the score of the

payment of house rent in many instances amounts to but one dollar per week. The age limit at present is twenty-five years.

Thus it will be seen that the present electoral law is quite liberally drawn, and that if not all, an overwhelmingly large part of the male adult population may be included in its application. If it draws the line at the tax-paying citizen it does so for the evident purpose of excluding the idler, the tramp and the hobo as well as the criminal from the electoral body, and to emphasize the principle that none may claim a voice in the management of Government affairs who do not in some measure, either directly or indirectly, contribute towards its running expenses—a very sound and practical proviso, the absence of which not unfrequently gives rise to many vexing and unsatisfactory conditions wherever universal and unlimited suffrage obtains.

V. S.

Religion in Education

Education without religious training is sadly incomplete. Such is the verdict of reason and experience. The latter presents an open book eloquent in testimony of the ills which follow an ungodly upbringing. The former convinces us that man has spiritual faculties which can be perfected to their fullest extent by religion alone.

Moreover, viewed from a merely human standpoint, life is an inevitable failure. We war against enemies who eventually cast us into the grave, conquered. Illusions of victory may be many and strong to buoy us up till our allotted time is finished. Victory itself is impossible. As well expect the bleating lamb to outrun the swift-footed wolf, as man to flee the relentless universal reaper in safety. There awaits us all the "one far-off divine event to which the whole creation moves," death, defeat. In sober moments this conviction is uppermost in all men's souls. Art and literature bespeak it pathetically and eloquently. Authors as far apart in education and temperament as the writer of the "Book of Wisdom," Chrysostom, Turgeneff, Shakespeare, Shirley, Tennyson and a thousand others, press it home upon us with the passionate conviction peculiar to a thought which arises from the human heart so spontaneously and irresistibly that it must be spoken in hot, eloquent words. Life on earth is broken, incomplete. Its complement lies beyond the clouds, in heaven. And it is our duty to attain thereto. This can be done only by religion. There should therefore be no doubt about the necessity and fitness of religious education. Our boys have a right to it. Parents and teachers are obliged to give it.

How to do this is a question worthy of consideration. The problem, tangled by its very nature, is made doubly difficult by present-day circumstances. Radical democracy is the fashion of the hour. And that never yet made for faith and God, but only for unfaith and gods. Under its spell men are not content to see darkly. They must see clearly or not at all. They measure God by

themselves, not themselves by God. And so their god becomes identified with the will of man,—an imperfect, sinning thing groping towards a perfection which it will never reach.

Consequently the teacher's first task is to persuade his pupils that to see darkly is the lot of man on earth. Human vision, howsoever keen, cannot be the measure of the greatness of the Creator. The poor flickering light of the human intellect cannot illuminate the inscrutable abyss of God's majesty. The plummet of the human heart is lost in sounding the depths of the love and goodness of God. In the very nature of things, religion must contain an element of mystery. It were a sham else, a fraud, a lie. This must be brought home to boys. Then they must be inspired with a holy reverence and awe for the infinite, all-holy personal God in whom they live and move and are.

Nothing is too small to be of consequence in this matter. Disregard of the small leads to contempt of the great. Irreverence in the church or at prayers betokens a diminishing respect for Him who is the Lord of church and prayers and all things else. The final outcome may be calamitous for the soul. Hence no effort should be spared to foster in the boy a spirit of intense respect for all that pertains to God. Church services and the teacher's habitual attitude towards God should all impress the youth with the dignity and importance of religion.

Though reverence for religion may be acquired without much knowledge of doctrine, yet it cannot survive for long under such a condition. For this and other reasons the question of proper instruction is of utmost importance. This instruction is of two kinds, informal and formal. The first named can be given at any time and in diverse ways. Occasions for it are always at hand. Private conversations, apt hints, pictures, biographies of holy, zealous laymen such as Ozanam and Moreno, all lend themselves to it easily and profitably.

Formal instruction presents greater difficulties. Boys do not take kindly to catechism and sermons. Their attitude towards them is often that of passive resistance. Occasionally there is some justification for this disedifying condition. The dreariest remembrances of a school-boy's career sometimes centre round the lesson in religion and the sermon. Likely as not, the former consists of a spiritless, monotonous repetition of questions and answers, while the former is often vague and impracticable. And yet the great justification of our schools is not Latin or Greek or history or mathematics, but religious training. It is for this that Catholic fathers and mothers make yearly sacrifices which are simply stupendous. And it is this above all else which should call to the best that is in the teacher. His preparation for a lesson in religion should be diligent and minute; his instruction intelligent, lively, varied. Question and answer should play their part, but they are not everything. They must be vivified, made practical, brought into touch with life by story and

illustration. They are dead things into which the teacher must inject a palpitating soul that will appeal to imagination, intellect and will. Religion is also life. And life belongs to more than one faculty. The student who leaves college with no religious training save that implied in a mere knowledge of doctrine is in a fair way to becoming a devil,—the more wicked because of his knowledge. Yards of questions and answers will not save his soul. Something else is required,—an upright life. In that lies salvation. The boy must live the doctrine from early youth. This demands an atmosphere fit to support and strengthen life. A dull page had by rote cannot accomplish such a condition. Monotony saps vigor and life itself. There should then be variety of method in our teaching. Chart and picture and story appeal strongly to high-school boys, and are by no means scorned by older students. These latter profit most of all by intelligent discussions conducted with as little interference as possible from the teacher. A topic, such as the infallibility of the Pope, can be assigned to a bright student for defence. Other members of the class should be appointed to search out and urge objections. This privilege, however, should not be confined exclusively to a selected few. All should be allowed and even urged to enter the lists. Such exercises, if not too frequent, have a wonderfully stimulating effect, and give to the lesson a value hard to acquire from any other source. Mature boys also take an interest in preparing essays on religious topics to be read in the class-room before their fellows. Success will attend all these methods of instruction if the teacher is sympathetic and helpful, not cynical and fussy.

Sermons to college boys offer particular difficulties. The choice of subjects, the manner of presentation, the lessons to be drawn, all present their own problems. It goes without saying that preparation is required for success in this work. Boys do not expect eloquence in every man, but they do expect clearness of presentation and dignity of style. Neither is possible without forethought. And this is often conspicuously absent. Many a time the text from Scripture is the only clear, incisive part of the sermon. The rest is "shoes and ships and sealing-wax and cabbages and kings." Some men, too, preach their eccentricities. They forget the *Eum oportet crescere, me autem minui*. Their vainglory is too much for them. They project themselves into sacred scenes and places in a manner which gives occasion for merriment and remarks far from consoling and complimentary. Bad as is the vainglorious sermon, there is another still worse, the baseball or football sermon. No doubt points can be scored by an occasional prudent use of apt illustrations drawn from the campus. But to preach as if "Spalding's Guide" were a text-book in homiletics is to cheapen religion and degrade a sacred function. The effect on the boys is the very opposite of that desired. Much as they love the field, they resent its encroachment on the sanctuary. They look for something higher: sermons that are short, clear, vigorous, practical, spiritual.

But when all has been said, it must be granted that sermons, lessons and discussions will be of little avail unless the boy is brought to live the doctrines taught. We are saddened at times by lapses of our pupils from their early practices. They reject the milk and honey of their Father's house for the husks that swine do eat. They exchange the liberty of the sons of God for the bondage of sin. Why? Maybe because their growth in spirit was automatic rather than loving and spontaneous. The gong sounded, and they went to Mass by force of rule or tradition. They bowed and genuflected and sang without thought of the significance of their acts. Their attendance on the sacraments was a function instead of an outgoing of the soul to God. Religion was more exterior than interior, more a thing of sense and tradition than of the soul. There was much of the wheel and cog about it, and little of life. In the end temptation came and stirred the soul deeper than religion. The result is better conjectured than described. This can be prevented. Both teacher and confessor can play a part in averting it. The latter can do so by making each confession tell on the boy's soul in the manner dictated by experience and theological training. The task of the former is a bit more difficult. His one hope of success lies in making religion part and parcel of the life of the boy's soul. This is not easy. Boys live by the senses rather than by the spirit. Their religion is apt to be a thing of sense; the more so that Catholicism appeals so strongly to the lower faculties. Of course this appeal is just what it should be. For these faculties are creatures, and should be led captive to God. They are channels of knowledge, and should be used for that purpose. But that religion should proceed no further than eye and ear is monstrous. Architecture, painting, sculpture, vestments are symbols of a reality which should stir the spirit to its very depths. Lights, flowers, incense, music should make their ultimate appeal to the soul. Do they do so? Not always. The boy is not taught to look beyond the symbols. He becomes absorbed in them to the neglect of that which is symbolized. The Mass, the great gift of God to men,—the Mass, at once a sacrament and a sacrifice, a history and a pathetic drama with climax and anti-climax, is but a passing show, a brave pageant, without inner meaning. There are lights and vestments and chants and incense and bows and genuflections, all awesome no doubt, but almost meaningless to the young soul. And so of other sublime offices of the ritual. There is no just appreciation of their significance, and hence no reaction strong enough to induce the formation of vigorous habits of virtue. The boy's attitude is much like that attributed by Plato to those captives in a cave, who ascribed all that went on in the world above them to the shadows which flitted on the walls of their prison.

Shadows and symbols are everything to the lads. They weave therefrom a web of romance and mystery, pleasing enough, perhaps, but wholly unfit to bridge the abyss of life. Bookishness, shallowness, formalism of instruc-

tion is the cause of this. Too much is attempted, too little done with life and energy. Christ is not made to stand out in all and through all. He does not become a living reality. He is more mythical than real. He is obscured in word, and obscured very often in devotion. And so the young soul remains unconscious of the beauty and sublimity of His character, and never becomes attracted to Him with a real personal love. Herein is the secret of many spiritual difficulties of later life. The corrective is within the teacher's power. Through the grace of God he must impart apt knowledge to the boys, generate ardent convictions in their minds, create passionate attachment to right in their souls.

Then all will be well with the pupils. For everything will speak to them of God. Joy and sorrow, success and failure will be His messengers; men His image, books His mouthpiece, nature His robe. He will dwell in the silence of the forest, brood in majesty over the rolling sea, rule in the raging tempest, whisper in the gentle breeze,—God everywhere, in all and through all. Boys who appreciate this will never go far astray. They will realize with Ruskin that "to live is nothing unless to live be to know Him by whom we live." And in the end they will repeat with conviction:

*Plurima quæsi, per singula quæque cucurri,
Nec quidquam inveni melius quam credere Christo.*

R. H. TIERNEY, S.J.

Not Worth Talking About!

"The 'going over to Rome' of the Benedictine Community of Caldey Island is deprived of all importance and significance by the circumstances in which the step has been taken. So recently as July last, the Abbot assured the Bishop of Fond-du-Lac that the Community fully recognized that 'it would be quite wrong for us to surrender our present position and to transfer our obedience to the Roman Church.' Six months later they find that the 'Divine Will' leads them 'into the wider and fuller life of the Catholic and Roman Church.' What had happened in the meantime to produce this remarkable change of view? Nothing save that the Bishop of Oxford, whom they had voluntarily chosen as their Visitor, had refused to let them have their own way. They claimed to be a law unto themselves, and to remain in the Church of England on their own terms—which included acceptance of the modern Roman doctrine of the Immaculate Conception and the retention of the Benediction service—and as soon as they found that even so sympathetic a Prelate as Dr. Gore insisted upon loyalty to the Church and canonical obedience to himself, they sulked and refused to play, like so many spoiled children. And that is all that need be said upon the subject."

This is from the London *Guardian*, which pretends not to care. If the Caldey community had come in last year it would have been blamed for precipitancy. If it takes time to consider and moves only when it realizes that there is no place in the Church of England for Catholic faith and practice, then it is sulky. Since the assurance given to the Bishop of Fond-du-Lac its circumstances

changed materially. The Archbishop of Canterbury refused, at least for a time, to allow two of its members to be ordained. The Bishop of Oxford, asked to become its visitor, laid down as conditions, indispensable and preliminary, but not necessarily exhaustive, the following:

"The securing of the property of the Institution to the Church; the taking of the usual Oath by the priests of the Community; the Prayer-book Liturgy to be exclusively used in the chapel, and the regular daily recitation of Matins and Evensong; the elimination from their Breviary and Missal of the Doctrines of the Immaculate Conception and the Corporal Assumption of the Blessed Virgin, as not being justified on any but Papal authority; and the discontinuance of the Exposition of the Blessed Sacrament and Benediction."

Benedictines reciting Matins and Evensong from the Book of Common Prayer, forbidden to celebrate Mass and called upon to renounce Catholic doctrines, on the false plea that these are justified on only papal authority, would be such an anomaly that it would be easier to give up St. Benedict altogether than to submit to such demands. The choice, then, lay between abandoning his rule, which has been bound up with Western Christianity for thirteen centuries, or to stick to him in the only home of his Order. England cast out the monks and then renounced the Church: the monks cannot return to England except in that Church which they brought to it so many centuries ago. It took the Caldey community some time to learn the lesson which is so obvious to us. But this is no reason why Anglicans should be angry. It is rather a proof that they tried honestly to be Anglican Benedictines. "I don't care" is easily said; but it is evident that the *Guardian* is greatly put out.

IN MISSION FIELDS

Religious Progress in Mandalay

Mandalay, the capital of Upper Burma, has seen many changes these last years, changes for the better and changes for the worse, writes Father Peal, S.J., in the *Voice*, giving an account of a flying visit to the Golden City of India.

From a Catholic standpoint the most noticeable changes are the various Catholic institutions now in being. On a recent flying visit to Theebaw's capital, I was told that some twenty years ago the whole of Catholicity centred round the convent—everything Catholic was enclosed in the grounds now occupied by the convent—to-day one must go North, South, East and West to see the activity of our good missionaries, Fathers, Brothers and Sisters. In the convent still presides the revered Mother Marie, now thirty-eight years in Burma, who can vividly recall the anxious times during the last days before the British entered Mandalay. The buildings have been considerably enlarged, and a neat chapel has been erected.

Close to this European boarding school is another for orphan Burmese girls, also managed by the Sisters of St. Joseph of the Apparition. The same good Nuns have a flourishing European school at Maymyo. St. Peter's High School for boys, managed by the Brothers of the Christian schools, is likewise in a flourishing condition,

numbering 685 pupils, of whom 165 are boarders. Rev. Father Paul, a Burman, is doing excellent work among his countrymen. He gave us a most cordial welcome and showed us his new church of St. Michael, quite recently completed and blessed. He has around him a congregation of 500 Burmese, and is really living in the midst of his people, honored by the esteem and confidence of his flock. The Tamil Catholics, mustering 750 strong, have their own church of St. Francis Xavier, under the zealous care of the Pro-Vicar, Very Rev. Father Hervy.

The Chinese are not neglected. Rev. Fathers Lafon and Allard see to their spiritual wants in St. Joseph's chapel, and educate their children in the school close by. The work is carried on in the face of great difficulties, which are met with a cheerfulness quite contagious. In a corner of the Mission compound the Franciscan Sisters have recently started a small school for Chinese and Burmese girls. May God help them in their labor of love, and may He inspire some generous souls to come to their aid. The house now used is not only too small, but quite unfitted for their work.

St. John's Leper Asylum will stand a living memory to the heroic zeal of the late Rev. Father J. Wehinger, and the generosity of his numerous friends. This institution, sheltering over 200 inmates, is under the superintendence of Rev. Father Bouffanais, and his assistant, Rev. Father Faure, a passed master in Burmese. The Franciscan Sisters see to the wants of the poor lepers. Here is Christianity *in deed*. The most repulsive, loathsome victims of this foulest of diseases, leprosy, are cared for with a love which only His love could inspire, Who said: "What you did to the least of mine you did to me." I was grieved to hear of the serious damage done to some of the Mission buildings by earthquake in May last. Except the belvedere, formerly so ornamental and now half cut off, the main premises of the asylum show no more trace of the destructive shock. As for the cathedral tower and the clergy house, repairs have been so well conducted under the direct supervision of Bishop Foulquier as to leave no sign of damage. The bells are now being rung as full peal as ever. I was glad to hear from his Lordship that the cost of repairs was not so heavy as was originally feared.

CORRESPONDENCE

Religious Teaching in the Schools

MADRID, March 12, 1913.

Count Romanones is an opportunist. His first study day by day is to set his sail to the wind of public opinion. His latest move is to conciliate radical favors by a blow at religious education. This appears to have been suggested to him by what is called the Free Institute of Teaching, which has been in existence in Madrid for several years, and to which belong certain rationalistic professors of the University. Their purpose is gradually to infuse into the centres of education a spirit of laïcisation and secularism. To this Institute belongs the Republican, Señor Cossio, lately invited to an audience with the King. It is not improbable that the cessation of obligatory teaching of catechism in the schools is a consequence of the audience.

The anger caused amongst the Catholic masses by this first anti-religious step of Romanones is very great. All, no matter of what political views, have united in pre-

paring a menacing protest against this offensive and illegal measure. No Royal Decree can violate the Concordat, and nothing in this sense can legally be done by the Premier without the approval of Parliament. The Count puts forward the absurd plea that he is consulting the freedom of conscience of the child. The one idea which marks the line of religious demarcation in Spain is the idea of God. Our people are entirely and frankly Catholic and Roman, or they are freethinkers; that is, practically atheists. There is scarcely any intermediate shade. We have no Jews. Protestants may be counted on the fingers of the hand. Here no sect makes any proselytes. According to the latest official statistics those who are not Catholics in Spain number only 30,386. Of these, 6,654 are Protestants of various sects. The rationalists and those who declared that they professed no religion were 22,820. Those who believe in anything belong to the Catholic Church; the others have their own schools—rationalist, lay, atheistic. Judge, then, of Romanones' argument for taking away the obligation of teaching religion in the schools of the nation. It is the point of the wedge, the first breach leading to religious indifference.

We shall have a very decided battle. The first signs are showing themselves in the attitude of the electors towards their representatives. In historic Valladolid, once the residence of Philip II, the organization of a national congress has enthusiastically begun in defence of catechetical teaching. Next June it will assemble all that is noblest and most apostolic amongst the teachers of Spain.

The Congress of Valladolid, which will have both a theoretical and practical object, aims at summing up and coordinating catechetical experience and methods throughout Spain, emphasizing what is best and most opportune for the time in which we live, and indicating an efficient system of formation for catechists. Several years ago an illustrious Spanish prelate, worthy successor of the immortal Cisneros in the Primatial See of Toledo, Cardinal Monezillo, formulated in Parliament a whole plan of national regulation: it consisted of two words—Bread and Catechism. NORBERTO TORCAL.

Vicissitudes of a pre-Reformation Church

Recently the Archbishop of Utrecht, Holland, rededicated in the town of Harderwijk, on the Zuyderzee, a pre-Reformation church building, whose checkered career affords an interesting glimpse of the religious troubles of a past age. The ancient conventual church of St. Catherine's, according to a Latin inscription over its main entrance, was completed in 1502. In consequence of the religious upheaval in the latter part of the century it passed into the hands of the town authorities in 1582. Since then the sacred edifice has served a variety of purposes. In turn it had been used as a barracks, then as a class room for a formerly existing Protestant theological school, next as a Reformed church, and finally as a bakery for a local colonial recruiting station. The fact that the building at one time served as a Protestant theological school and church prompted a number of neighboring ministers to circulate a petition, strongly opposing the impending sale of the property to the Catholic authorities.

Owing principally to the sober judgment displayed by the Catholic body under very trying circumstances and to the sensible attitude of the town government, the opposition soon dwindled to nothing. The Catholics of the

place were much in need of a larger church, having up to the present worshiped in a remodelled tobacco warehouse, but their financial resources did not permit them to erect an entirely new building. It then occurred to their leaders to purchase the former church building, and with the aid of a Government and Provincial subvention to restore it to its former shape and condition. In August, 1911, the Catholic committee succeeded in completing the purchase for 2,500 gulden (\$1,000). The use of the old church for a baker's shop had more than any other desecration of the sacred place, contributed towards its complete dismantling. The nave had been occupied by two enormous bake ovens and an office, and another part had been used for storing fagots. The sanctuary had been converted into a dwelling, with a loft for storing grain, while the clerestory of the church had been utilized for lumber. The whole structure in the course of time had been so ill used that if anything were to be done to save its roof and main walls from going to destruction, it was high time to do so.

The work of restoration was commenced at once, and it is truly marvellous how well the architects (among them the famous Catholic church builder, Mr. Joseph Cuypers) have succeeded in reconstructing on its original lines and in restoring it to all its pristine beauty and charm of proportion. In the sanctuary were found two ancient slabs, on one of which nothing appears but the well-worn outlines of a chalice, while on the other a still legible inscription records the death and burial of a Franciscan Father, in 1526. Right in front of the place where formerly stood the main altar (whose foundation, by the way, was found still in excellent condition) a three-tiered brick vault was discovered, holding the skeletons of as many corpses. That the church was simply rededicated instead of being consecrated, as originally intended, was owing to the casual discovery of the old consecration marks in the sanctuary.

Following a favorite and common practice of the early Protestants, the interior of the church also had been treated to a liberal coat of whitewash, as an effective means of obliterating every emblem of Catholicity and every indication of original ownership. Many priceless frescoes and mural paintings of medieval workmanship were thus hidden from sight in the old cathedrals of Holland, and are to-day awaiting the dawn of a more considerate age to undo in part, at least, the vandalism of the past. While the workmen were engaged in chipping off the whitewash in the old sanctuary there appeared by degrees traces of color on the walls. It soon was realized that these indicated the presence of a small tile, which was found to have been exquisitely moulded in with blue, green and red colors, with a white cross in the centre. Five such tiles were uncovered in the sanctuary, and four in the main body of the church. That the remaining ones were not found was owing to several chimney holes that had been knocked into the walls where the missing tiles were supposed to be located. The finding of these tiles proved definitely that originally the building had been consecrated, and, as the outer walls, together with the roof, were still intact, nothing further was required beyond a reconciliation of the church, which, on account of its ruthless desecration in the past, was sorely needed. The performance of this solemn ceremony, as may be easily imagined, made a gala-day for the Catholics of Harderwijk, who thus had restored to themselves a handsome and commodious church built by their Catholic forefathers four centuries ago.

BATAVUS.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MARCH 29, 1913.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1912, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, WALTER DWIGHT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:
United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW.

Legislation to Improve the Race

The Ohio General Assembly did what sensible men throughout the State predicted that body would do, when the members of the lower house rejected by a decisive majority the sterilization bill introduced during its present session. Ohio has come to be regarded as the centre of ultra-progressiveness in politics in the middle western section of the country, but the vote defeating the measure is a hopeful sign that legislators of that great Commonwealth mean to have right reason mark their efforts for a sweeping social reform.

The sterilization fad in dealing with the control of the criminal element is a development of the peculiar tenets of modern eugenism that well illustrates the radical unsoundness of a system which proposes to improve the human race by legislation in which God's law and the fundamental principles of morality are disregarded. We are glad to note that Catholic influence had much to do with the repudiation of the bill by the Assembly. In discussing the measure, Mr. James T. Carroll, editor of the *Catholic Columbian* of Ohio's Capital City and a member of the lower house, scored effectively the modern eugenists who leave all consideration of religion out of their materialistic teachings.

The *Ohio State Journal* in an editorial on March 14 makes this complimentary reference to Mr. Carroll's speech:

"Mr. Carroll has struck the true idea in treating the great evils of the day by the application of the moral and spiritual law, whose violation is the cause of nearly all the troubles. In these days we forget the great laws that guarantee the wholesome life, and turn to temporary specifics to correct infringements. We spend our money and our patience to doctor little distempers that might be avoided by the great, positive laws of health and good life."

The *Journal* adds this comment regarding the measure repudiated by the Assembly. In our efforts to improve the human race "we have to address ourselves to character and to those methods that make the true man and woman, and no legislature can do its duty without noting this distinction and acting upon it."

Graymoor Christian Charity and Peekskill Social Science

"Inasmuch as ye do it unto these my least brethren ye do it unto me." This is the fundamental principle of Christian charity; and therefore the Society of the Atonement, Graymoor, reviving the tradition of the ages of faith, calls the homeless ones it shelters its Brothers Christopher. Christ-bearers. This does not please the authorities of the neighboring village of Peekskill, strong in Criminology, Sociology, Political Economy and other sciences which make up the wisdom of the modern world. They therefore closed their "Police Lodging House for Tramps"—at Graymoor a similar house is called St. Christopher's Inn; and it is so dear to the Society that they have had a beautiful building designed for the purpose by one of our best architects, and they are only waiting for Our Lord to send them a benefactor to erect it.

Father Paul James Francis wrote to the President of the Village Board to remonstrate, and received a reply full of instruction. He was told that "it was conceded by all" that his Brothers Christopher were for the most part idlers who objected to an honest day's work. "It is conceded by all" is a very useful formula, not the less so because it always ignores those to whom it is addressed, assuming that they and those that share their views do not exist. He was assured that had he had the experience of the Peekskill authorities he would agree that the closing of the "Police Lodging House for Tramps" was a measure of the highest wisdom. But Father Paul James Francis has been in the business for twenty-five years: we doubt whether anyone in Peekskill has had anything like his experience.

Peekskill is only four miles from Graymoor. One might assume that the Brothers Christopher of the Society of the Atonement are individually one and the same as the Tramps of Peekskill. But this is not necessary, as the President of the Peekskill Board admits it freely. This puts him at the mercy of Father Paul James Francis. The Father is merciful; but he proves to the President with facts and figures that what "is conceded by all" regarding the Brothers Christopher should rather be denied by every intelligent man. Moreover, he is no corrupter of the poor, but holds to the Apostolic dictum that eating and work go together. He has found his Brothers Christopher not only ready to work, but to do so out of all proportion to the little his poor community is able to do for them. Christian charity has a supernatural power to unlock the heart and let out noble sen-

timents that have long been driven inward by scientific treatment. He shows, too, that, though the misfortunes of the Brothers Christopher too often come from drink, this does not free from the responsibility of caring for them those who draw from their infirmity often their individual wealth, always the benefit of the excise taxes with which intemperance fills the Government's coffers.

But human frailty does not put the frail ones outside the bounds of Christian charity, which is determined solely by their present needs. This is the Gospel of Christ, and Peekskill is not the only place that needs to learn it. We cannot quote all Father Paul James Francis' admirable letter; but we recommend our readers to get the February and March numbers of the *Lamp*, 10 cents each, from "The Lamp, Garrison, N. Y.," and study the whole question.

Remedy for Lynch Law

Apropos of a brutal lynching that took place at Houston, Mississippi, some time ago, the London *Spectator* urges the adoption of effective measures for ending this national disgrace of ours. In a highly civilized country like the United States, that journal maintains, there is no excuse whatever for the continuance of lynch law. This evil is no longer an affair of the black belt merely, but "has spread within the last few years into some of the most respectable and soundly established States of the Union," Pennsylvania, for example.

As a remedy for the lynching evil the *Spectator* suggests that the citizens of the districts in which the crime is committed should be deprived of the franchise. "We would, if necessary, suspend the Constitution—proclaim a district in which a lynching had taken place as demonstrably unfit for popular government. The district should for a term of, say, twenty-one years be administered by Federal Commissioners and the inhabitants be deprived of the franchise, Federal, State and local." Such a penalty would doubtless lessen, if imposed, the number of lynchings in some of our Southern States. The punishment would not be too severe. In England an entire constituency may be disfranchised just for electoral corruption. For the much graver crime of lynching, therefore, let the whole community in which the deed is done pay the penalty.

But one might quote a passage of the *Spectator* of the same issue on another topic, in which the writer says: "Mr. Dooley once began an article, 'If I were General Buller, Hennessey, which thank Heavens I'm not,' and then proceeded to sketch a system of strategy for that commander. The writer of the article becomes another Dooley. "Suspending the Constitution" is not such an easy proceeding in the United States as the *Spectator* imagines, and the wise counsellor of what we should do "may thank Heaven" he is not commissioned to resort to that procedure. Meantime he might advise an easier method of putting down lynch law—the creation of a new

public conscience. That human life is a sacred thing, that the State is the power to which God has entrusted the sword of justice, and that a frenzied mob, made up even of "the most highly respected men" in a community, who take the law into their own hands and brutally lynch a suspected criminal, is one of the greatest perils threatening our civilization, and is our country's deepest disgrace,—these are some of the truths that should be emphatically brought home to the Americans who live in those States where lynch law is held in honor and is frequently invoked.

New England's Spiritual Awakening

"It is sadly true that New England to-day does not produce enough ministers to man its churches or enough missionaries to tally with its splendid old-time record," says the *Congregationalist*. "Too many barren churches, too many families with only one child or no child at all, can be found from Eastport, Me., to Long Island Sound. On the religious side as well as on the industrial, New England undoubtedly needs to be waked up." Of course the religious awakening to which the *Congregationalist* refers is that of Protestantism in the many variegated forms of it that have made New England famous. It is hard to see how there can be any religious awakening properly so called without the actual existence of Christian faith. To be awakened it should at least be dormant. Christian faith, moreover, if it embrace not a belief in the divinity of Our Saviour and in the Fall and Redemption is really a misnomer. From this point of view it would be nearer the truth to characterize the religious faith of the vast majority of non-Catholic New England as absolutely dead. To revive it would imply a miracle that would be more stupendous than the resurrection of Lazarus. The resurrection of Lazarus was the restoration to life of a single individual, whereas the revival of orthodox worship in New England would require the reanimation in a spiritual sense of as many as there are adherents of the nominally existent and virtually defunct denominations included in that territory.

The condition of Protestantism in New England is typical of its condition throughout the country. Two days before he surrendered his high office President Taft addressed a congregation of his fellow Unitarians in Washington. That shrewd observer of men and things declared "the one trouble we suffer from—if it be a trouble—is that there are so many Unitarians in other Churches who do not sit in the pews of our Church. But that means," he added, "that ultimately they are coming to us."

The steady and ever-increasing drift to Unitarianism is indeed one of the remarkable religious phenomena of the times. As far as Catholics are concerned there is no need of any awakening of religious faith in the meaning of the *Congregationalist*. Nowhere under heaven is faith in Christ's divinity so vigorous as in New

England, nowhere belief in the Bible so unhesitatingly accepted, nowhere such respect shown for Church authority and such love and devotion for the Church's ministry. This is the normal condition of the Catholic Church wherever she is not done to death by her persecutors but is suffered to carry out the divine mission entrusted to her. From the days of Matignon and Cheverus down to the present moment the Catholic Church has been wide awake in New England, and the numerous evidences of her sturdy spiritual life to-day stand out in marked contrast to the desolation and ruin of the supernatural visible in the wreck of creeds that are crumbling or have already crumbled into dust around her.

The Manager of To-day

Who is chiefly responsible, it is often asked, for the present condition of the American stage? "The 'commercial' manager," is a shrewd observer's answer. The leading managers of thirty years ago, we are told, were quite different in character, aims and ideals from the men now controlling our theatres.

"The average American manager to-day," runs the indictment, "is nothing but a money-grabbing tradesman, whose sole thought is the reaping of a golden harvest, and there is no dramatic ideal or code of ethics he will not sacrifice for the sake of the American dollar. What a contrast to the American manager of a generation ago! There were commercial managers then—men who made their living by producing plays—men like Daly, Palmer and Wallack, but to them the stage was first of all an art, the business side was of minor importance. A reasonable profit on their investment of time and money was all they asked. Not so with your modern manager. A play must have unlimited drawing power, regardless of artistic considerations to appeal to the showman of to-day. The cheap, the vulgar, the meretricious play—if it succeeds in attracting the public, the managers let loose a flood of similar productions in the hope of duplicating the success of the first play. In the meantime, the dramatist with a good, clean play must perforce wait until the easily satisfied public tires of salaciousness. Fertility and originality of idea are not two of the assets of the American manager of 1913."

Severe as these strictures are, will any person who has been noting carefully of late years the deterioration of our stage deny that the censure is deserved? Not only is there a dearth of good plays but a corresponding want of capable actors. The complaint is made that the men and women on the American stage who can interpret effectively the leading rôles of Shakespeare's tragedies and comedies are much fewer now than twenty-five years ago, while Edwin Booth and Mary Anderson left no successors at all. To remedy therefore the deplorable condition of our stage more managers are needed, it would seem, like the late Augustin Daly, who would bring an artist's ideals and a Christian's conscience to their work. If such a manager could then gather around him a com-

pany of good actors animated by a spirit similar to his we should doubtless have presented once more plays which thoughtful men would care to see and clean-minded women could enjoy.

A Lay Sermon

It is a rare thing to find a metropolitan newspaper seize upon a story coming to it in the daily grist it grinds to use the incident the story tells in order to preach a sermon reminiscent of the Wise Man's "*Vanitas vanitatum*." The New York *Sun*, of March 22, does this rare thing and does it well. Recording the death on that day of Frank S. Black, ex-Governor of New York, ex-member of the national House of Representatives, long a Republican power and a leader in the thick of the fight, successful in most distinguished sense at the bar, the *Sun* reminds us that Mr. Black retired from active business life on March 8 last, when he had attained his sixtieth birthday. It adds: "Almost on that very day, after he had turned over his law practice, bade good-by to his associates, closed down his desk for the last time, he was stricken with the illness which has just ended his life." Then follows a paragraph full of the meat of Solomon's message to men:

"Fate has played few more ironical jests with any man. It knew all the time that the tall, slender, keen eyed, strong jawed man had but one ambition in his later years, and that was to retire to the little farm at Freedom, N. H., when he had acquired more than \$500,000 by years of toilsome days and nights in courts and over briefs. It allowed him to go through these years with hardly a threat of the lot in store for him. It stood by as the fortune had come in, retainer at a time. It had watched the purchase of the farm at Freedom, and then it had listened as he had spun his dreams to his friends of what was to be done there as middle age merged into old age, free from care and worry, out in the air, close to the land where he had spent his boyhood, far from the stress of the city—then it struck, and the dreams were over."

"The dreams were over"—what a commentary upon the drudgery to which men give themselves here, what a warning to toil for the better things since "the night cometh, when no man may work"!

Factory Investigation

Relentless publicity is one of the most important means of correcting abuses in the industrial world. Investigation when fairly and sanely conducted should, for this reason, be welcomed by all classes. It is important, however, that favorable conditions be recorded as well as violations of proper sanitation and undue depression of wages.

Special interest attaches to the report recently published by the New York Committee on Safety, an organization founded shortly after the Triangle fire, March 25,

1911, in which 145 employees, chiefly women and girls, lost their lives. Fire conditions in 2,365 factories were investigated by this committee and the conclusion arrived at is that, "while a beginning has been made in securing safety for factory workers, conditions in New York factories are for the most part such as would make possible the recurrence of the Triangle tragedy." Overcrowding, unsafe stairways and exits, useless or obstructed fire escapes are reported to be of very common occurrence. In a vast proportion of the buildings piles of rubbish, paper and inflammable material were allowed to accumulate, amid which smoking was often freely permitted, and all precautions for extinguishing a possible conflagration were noticeable by their absence. These conditions certainly are deplorable. While conservation of forests, fishes and singing birds may be desirable, conservation of human lives is of far greater moment.

The principal fruits of this committee have hitherto been the establishment of a bureau of fire prevention and the creation of the New York State Factory Investigation Committee. The latter is the first of its kind founded in our country, since all previous investigations were of a specialized nature. Its object is a complete investigation into the "existing conditions under which manufacture is carried on as to matters affecting the health and safety of operatives, to the end that such remedial legislation be enacted as will eliminate peril to the life and health of operatives."

The magnitude of such an investigation may be judged from the fact that there are in New York State, according to statistics, 45,000 industrial establishments, or one-fifth of the entire number given for the United States, while upward of one million employees are actually engaged in these buildings, or one-sixth of our manufacturing population. It is not surprising, therefore, that an adequate inspection has hitherto been impossible. Frequently likewise an official visit was expected and all suitable preparations had been made, or the attendance of the employer upon the commissioner rendered free interrogation imprudent.

While much good has hitherto resulted from both government and volunteer investigation, and many of the hidden sores of society have been exposed and their cure rendered possible, the danger of exaggeration must always be carefully guarded against. Unessential and novel details are often too strongly insisted upon when existing precautions are sufficient. An unforeseen accident may often precipitate rash and ill-advised legislation, from which certain manufacturers of new safety-devices may be the principal gainers, as they will be the most active lobbyists to urge their acceptance. Only civic integrity and sane judgment can overcome these objections. Every honest investigation, on the other hand, presenting impartially the evil and the good of existing industrial conditions and wage regulations, must be a blessing to the country. The first and essential postulate for reform is to know where reform is needed.

LITERATURE

The Meaning of God in Human Experience. By WILLIAM ERNEST HOCKING, Ph. D. New Haven: Yale University Press. \$3.00 net. Postage 28 cents.

An item went the rounds of the press lately telling how Dr. McEwen of the University of California has just discovered that the geographies are all wrong, that the Japan current does not flow along the California coast, that a cold current does, that the attribution of the California climate to the former is an error. For the sake of the University of California and its professor, we hope sincerely that neither is responsible for the publication of this as the result of well paid research. No well informed person on the Pacific coast has ever imagined that current to be anywhere in the neighborhood south of the Queen Charlotte Islands. Every sea captain going north to Kodiak or Cordova knows exactly where he will strike it; and not only do the ship masters know the cold current from Vancouver Island southward, but every bather knows it as well, shunning the beaches exposed to the full sweep of the ocean and seeking sheltered bays where the water may be held for a time and warmed. So there is little bathing on the ocean beach at San Francisco; the bathers flock to Monterey Bay and the receding shore line south of Point Concepcion. We knew of the cold current in the early sixties. Living in Victoria, British Columbia, we would swim for no short time in the tepid waters of the Arm. Victoria Harbor, Cadboro' Bay, Saanich Inlet were acceptable too. But in the exposed water off Beacon Hill bathing consisted of a series of ins and outs and basking on the warm rocks for long intervals between the plunges. Moreover the geographies in general do not tell of the Japan current off California. Many maps show it quite correctly disappearing towards the west, after having washed the South Eastern Alaskan coast and made of Sitka an island paradise for neurotics. The news item went on to tell, quoting Dr. McEwen, how the Arctic current cools the climate of California. It cools San Francisco and every coast point that admits the sea fog to which it condenses the moisture in the air that blows across it; but most of California is protected against that fog by the Coast Range, and if the climate can be called cool, this quality is to be sought rather in the rapid radiation of heat into the cloudless sky, of which every one is aware who has spent a summer night at the mouth of one of the canyons and felt in the early morning hours the tremendous torrent of cold air that has rolled down the mountain sides and is now flowing through the canyon into the plain below.

But what has this to do with Dr. Hocking's book? Though we trust that Dr. McEwen has been misrepresented, we must remark that he seems to be a biologist by profession and there is no reason why he should make excursions into the fields of oceanography and climatology. But too many university professors seek reputation by writing learnedly, to all appearances, on subjects of which they know very little. Why they do so is a problem; for there are so many things which they know very well and on which they could write instructively and interestingly.

Into that category Dr. Hocking seems to have put himself. One must either accuse him of turning his back deliberately on all that God and religion have ever meant to the world, in order to spin fanciful theories of his own, perhaps to show his powers of analysis—which, by the way, are by no means remarkable; or else that he is singularly ignorant about the one and the other, both in history and in personal experience. Dr. Hocking might go back through all the centuries of man's existence, and not find one to agree with him that religion is the "crude integral of the arts," the "residual inspiration of human life," with regard, of course, to those arts, and that its "pragmatic" place in the history of mankind and culture is that it is the "mother of the

arts," from which it is distinguished by the facts of its perpetual "parentage" and of their perpetual dependence. Dr. Hocking will grant this, perhaps, and reply that, had the wise men of the older world been privileged to read his pages, they would have embraced his views. If so, we can only wonder.

Dr. Hocking's style is very obscure. The opening lines of his first chapter suggest the famous first paragraph of Macaulay's History of England. But what a difference between the two authors. Wrong as Macaulay was in his notions, he knew exactly what he was going to say, and he took care, with crystal clearness of expression, that his readers should have the key to it. Not so Dr. Hocking. He may say that his terminology is perfectly intelligible to the initiated pragmatist. But he is not writing for the initiated only, but for educated persons at large, whose notions of the meaning of "experience," "belief," "faith," "feeling," "instinct," "will," "productiveness," and so on, at least as clear as his own, differ from them essentially. Hence he ought to have defined his terms. But like so many modern philosophers he keeps clear of definitions, and is content with approximations "vague figures," "crude" expressions and the like, which is not philosophical. In speaking of personal religion he gives, "anticipated attainment" as its "precursory definition," warning us that such definitions do not solve problems, but rather open them. Quite so, and the problem that meets us here is how Dr. Hocking would define hope, and how he would distinguish it from personal religion.

As Dr. Hocking is a doctor of philosophy in the strictest sense, we should like to think well of his logic. Here is a specimen: "Each art—poetry, thought, social service—has its type of *inspiration* on which its devotee depends; each has its way of *saving* men from sensuality and selfishness; in each of them this solution is by way of *self-sacrifice* and devotion; and each of them is an imperishable cause, greater than individual aims, invisible and calling for a launch of *faith*—yet for the same reason more permanent than visible things, a genuine *super-natural* order, capable of conferring immortality upon the good and faithful servant. If there is anything in an identity of predicates the identification of subjects seems irresistible. Religion is one with the arts." We have no time to dwell on the confusion of ideas here, on the assumption that the predicates are identical arising from the fact that Dr. Hocking seems incurably addicted to using terms in their generic, not to say analogous, sense, rather than in their specific sense. We shall simply remark that there is a great deal in "identity of predicates," particularly an inevitable snare for one who will not pause to examine their extension. Circle A has its centre at X, so have circle B, circle C, circle D. Therefore circles A, B, C, D are identical. What does Dr. Hocking think of the argument? When he discovers its flaw, he will be on the way to see the absurdity of his argument for the identity of the arts and religion.

When we say that Dr. Hocking sees no difference between Buddhism, Mohammedanism and Christianity as religions and that he puts together as mystics Jacob, St. Bruno, Luther, St. Teresa, Madame Guyon, St. Bernard, St. Ignatius, Wesley, St. Catherine of Siena, Eckhardt, Tauler, Blessed Henry Suso, Molinos, Fénelon and the Yogis merely because they come under his definition—examples again of his preference of the generic to the specific—one can judge how far his book deserves to be called philosophic, and what a grievous offence it is against the one true God and His revealed religion.

H. W.

The Invaders. By FRANCES NEWTON SYMMES ALLEN. Boston: Houghton Mifflin Co. \$1.30.

The descendants of New England's early settlers have now become in many instances so shiftless and so few, while the "foreign invaders" of the Puritans' abandoned farms and childless homes are so thrifty and so numerous that conditions have been created that should be rich in material for

the novelist. Of this situation the author of "The Invaders" has made use. The Welling, Ladd and Hollins families are well portrayed for she understands her own people; but the Joyces and Wieniaskis are not so faithfully done. Patrick Joyce, we are told, is a graduate of Dublin University, and his sister Bride is convent bred but they do not talk much like educated persons. For instance, they are "after" doing so many things that the reader wonders what in the world they are after after all. The periodic sentence too is unduly frequent in their conversation. The Ladds' racial antipathy for the Irish however is cleverly indicated and in Miss Hollins' interview with Father Zujewski her Protestant habit of mind is amusingly shown. The story ends with marriages in prospect, between Olivia Ladd and Patrick Joyce and between Prunella Loomis and Stefan Posadowski. Though both grooms are represented as devout Catholics they seem to make no difficulty about taking a wife not of their faith. But had there been another chapter perhaps Father Zujewski would be converting the Protestant brides. Notwithstanding these inconsistencies "The Invaders" is a thoughtful and amusing story.

The American Child. By ELIZABETH MCCracken. Boston: Houghton, Mifflin Company, \$1.25 net.

The American child presented approvingly in this book is carefully coddled, petted, extravagantly dressed, surrounded with everything pleasant, segregated from whatever might distress or depress or even annoy, and respectfully consulted and anxiously obeyed by its parents. The saddest part of it is that no religious instruction is imparted or permitted, except what the child might gather through chance readings from poems or story books or associations with other children. The parents apparently have not the slightest suspicion of any obligation on their part to teach the poor little creature its duties even to the Creator. Naturally one asks, what kind of men and women will these American children make who have been taught from babyhood to follow their own whims and fancies in everything, to do only what is pleasant, to ignore the right of any one to repress, or abridge, or suppress their ease, or comfort, or pleasure? We shall have a fine band of anarchists in the future furnished by what is fatuously called the better classes.

New Grange, and Other Incised Tumuli in Ireland. By GEORGE COFFEY, M. R. I. A. Dublin: Hodges, Figgis & Co.

This is a book of the utmost archeological, and in a certain sense, of high historical value. The Keeper of Irish antiquities of the National Museum, Dublin, has been investigating with skilled and patient labor for over twenty years the great prehistoric sepulchral tumuli of Ireland, particularly those of New Grange, Dowth and Knowth on the Boyne near Drogheda, the most remarkable of all. The great size of the buildings and the gigantic stones used in their construction assign them to what archeologists for want of a more definite name call the Megalithic peoples, and the elaborate spiral, concentric, lozenge and cup-shaped ornaments with which they are profusely incised, demonstrate their cousinship with similar remains from the Bronze Age of Scandinavia, and thence with the shaft and sepulchral ornaments of Mycenae and Crete. They probably go back to 1,000 or 1,500 B. C. The most ancient Irish Mss. state that New Grange (Brugh na Boinne) was the burial place of the Tuatha da Danann chiefs, and the other megalithic mounds were the sepulchres of princes and nobles of other lines. Dr. Coffey's laborious study of the mounds, stones and ornaments, with 95 admirable illustrations, would tend to show that the age-long genealogies and dynasties of bardic traditional history were not so fabulous as less careful writers, who lacked his research and equipment, have affected to believe. Unlike

some rhapsodists of the symbolistic school he never extends his conclusions beyond the warrant of his premises, nor like a few Neo-celtic pagan enthusiasts, does he see a mythology of gods and goddesses rising from every mound. In this he wisely adopts the caution of Colonel Mallery of the Smithsonian Institution: "To start with a theory, or even an hypothesis, that the rock-writings are all symbolic, and may be interpreted by the imagination of the observer, or by translation either from or into known symbols of a similar form found in other regions, were a limitless delusion." Dr. Coffey's work is a model of its kind, and in every way a credit to Irish antiquarian scholarship. M. K.

In God's Nursery. By C. C. MARTINDALE, S.J. New York: Longmans, Green and Co. \$1.25 net.

Into this little volume Father Martindale has gathered eight sketches that first appeared in the *Month*. Five of these deal with the ancient world in a manner that recalls Walter Pater not only in their material style, but also in their formal reticences. Two are purely modern, and in them the babies Iddesleigh and Jack are drawn with something of the Kipling touch, and one, though its scene is in the Egypt of today, reaches backward in its motive to St. John the Baptist.

That all are excellent from an exclusively literary point of view, Father Martindale's name is a sufficient guarantee. What their drift is, especially that of those of the first class, why the book is called "In God's Nursery," and why the text of Zacharias: "And the streets of the city shall be full of boys and girls playing in the streets thereof," is prefixed to it, we do not quite see. They certainly have a drift, and there must be a reason for the title and the text; but the reticences to which we allude, make all obscure. Were the book the work of Pater we would venture to solve these questions: we would not dare to give such a solution to the work of Father Martindale.

La Salette. Par L. R. P. LOUIS CARLIER, Missionnaire de La Salette. Tournai, Belgium: Missionnaires de La Salette.

This book rehearses the story of the apparition of Our Lady in a district of the Alps fifty years ago. The whole world in those days was interested in the great event, but the author complains in his *avant propos* that the name of the shrine is now almost forgotten. The purpose of the present work is to bring it back again to men's minds. Unfortunately it happened that the two witnesses of the apparition were the most unlikely recipients of such a favor that could be imagined. They were coarse, ignorant peasant children, a boy and a girl named Maximin and Mélanie. Indeed their character threw discredit on their story and probably helped the eclipse which La Salette has suffered since then. The present volume contains a letter from Cardinal Billiot who declares his belief in the apparition and his conviction that Maximin was not only unjustly treated but calumniated. The Bishop of Soissons also writes in the same sense, and says that the Curé d' Ars who at first disbelieved in the apparition ultimately changed his mind. The main purpose of the book is to have this reversal of judgment known to the world at large and to record the miracles that have occurred at La Salette.

Kurze und packende Beispiele zum Einheitskatechismus. VON JOSEPH HANSS, PFARRER. New York: Frederick Pustet & Co. 75 cents.

Every catechist understands the value of a large fund of excellent anecdotes upon which he can draw at pleasure on all occasions. Among the many books of this nature which are already gathered together in every well-equipped catechetical library, the present work will by no means be superfluous. It

contains an abundance of material for apt illustrations, gathered from newspapers, journals, histories and ascetical writings, from the little volumes of Wetzel and from larger books of reference, as well as from a variety of similar collections of anecdotes which are not all to be found in any individual library. In each section the questions and answers of the Catechism precede the illustrations. Since among a multiplicity of examples only one or other may appeal to the catechist or to his pupils, it is well to be abundantly supplied with works of this nature. The present compact volume of almost three hundred pages is sold at a very reasonable price, and is therefore accessible to all. While storytelling can readily degenerate into an abuse, an apt illustration is always one of the most natural means both of explaining a truth and of impressing it for a life time upon the minds of the hearers. J. H.

Archivium Hibernicum, or Irish Historical Records. Vol. I. Published by the Catholic Record Society of Ireland, St. Patrick's College, Maynooth (Ireland).

Two years ago a small committee of clergy and laymen resolved to found a Catholic Record Society for the collection and publication of documents bearing on Irish Ecclesiastical history. The project was placed before the Irish hierarchy in June 1912, and the bishops not only gave it their unqualified approval but generously subsidised it. Accordingly "The Catholic Record Society of Ireland" was formally launched under the patronage of Cardinal Logue, Archbishop of Armagh, with Archbishop Healy as President, and several distinguished vice-presidents—Rev. Dr. James MacCaffrey of Maynooth College being appointed secretary and editor. It was agreed that the *Journal of the Society* should be published annually in the month of December, and that the yearly subscription should be ten shillings, or a sum of £10 for life membership.

We now have before us the first volume of this much needed society, and the contents are fairly well indicated by the title: "Archivium Hibernicum." It is the barest justice to say that this portly volume of 380 pages is a credit to the committee, and it gives promise of what may be expected from succeeding volumes of the series. Hundreds, nay, thousands, of unpublished documents relating to the Irish Church are awaiting publication, and it will be a distinct advantage to have them made accessible. Of course a great deal depends on the financial support to the movement, but the present membership of close on 500 will enable the Society to be carried on for some years, and it is to be hoped that the number of members will be annually increased so as to secure if possible two volumes a year.

Space will not permit us to enter on a detailed account of the thirteen valuable articles in the present volume, but the names of the contributors are a sufficient guarantee of their scholarly quality, namely, Bishop Donnelly, Father Reginald Walsh, O.P., Rev. John McErlean, S.J., Canon Carrigan, Rev. F. Boyle, C.M., Rev. A. Coleman, O.P., Dr. W. H. Grattan Flood, and others. Certainly, the editor, Rev. Dr. MacCaffrey is to be congratulated on having secured such an able staff, one and all working gratuitously for the Society, and a large measure of success may be safely anticipated for the future issues of "Archivium Hibernicum." The printing has been admirably done by M. H. Gill and Son, Ltd., Dublin. ERIGENA.

Our Lady in the Liturgy. Considerations on Certain Feasts of the Mother of God. By DOM MICHAEL BARRETT, O.S.B. St. Louis: B. Herder. \$1.10.

This book is made up of a series of papers the author has been contributing for some time to the *Ave Maria*. In an introduction the divisions of the Mass and Office are explained and then follow seventeen chapters on Our Lady's chief festivals. Father Barrett gives the translation of liturgical prayers, antiphons, etc., comments on their appropriateness and meaning,

supplies the historical setting of each feast, and calls the reader's attention to the occurrence in the Old Testament that prefigured the mystery in the New. Judith for instance is the type of Mary, Queen of the Most Holy Rosary; Esther, of Mary, Help of Christians, and the coming of God's Ark to Obed-Edom's dwelling is a type of Our Lady's Visitation. Father Barrett's book should show Mary's clients what powerful aids to devotion they have in the missal and breviary.

The Ordinary of the Mass, the Food of Prayer. A series of Meditations and Prayers. By the Right Rev. J. O. SMITH, O. S. B., Abbot of Ampleforth. New York: Benziger Bros.

Any work that will make Catholics realize keenly the daily marvel of Holy Mass and value properly the power and beauty of the sacred liturgy, deserves a cordial welcome. This volume of meditations by Abbot Smith is such a work. From the words of the Ordinary of the Mass he has developed more than a hundred solid meditations which priests and nuns will find full of practical matter for mental prayer and which will indicate to the laity what spiritual riches can be gathered from the liturgical language of the Church. The following quotation from the meditation on *Munda cor meum*, the prayer the priest says just before the Gospel shows Abbot Smith's way of applying the Ordinary of the Mass to the needs of the soul.

"Here Thy priest begs of Thee two cleansings—the one within, the other without; the first of the heart, the second of the lips. The cleansing of the lips follows upon and gains its value from the cleansing of the heart. My heart, Lord, is my will, and the cleansing of my will is without doubt, the cleansing of my desires. How then are the desires of my will to be cleansed? The only object of desire which is certainly clean is Thy own Divine self. Any desire which will prevent my will from fixing itself on Thee is a desire which leads to defilement. Whatever else I desire, unless I desire it in Thee and for Thee is capable of defiling my will. I beg Thee then, dear Lord, that Thou wouldst enable me so to regulate the desires of my heart that my will may turn away instinctively from anything which may defile it. A stream may be made clean either by keeping all defilement from its source, or by the slow process of elimination later on. Oh, Lord, both will be necessary for me."

The Practical Catechist. From the German of REV. JAMES NEST. St. Louis: B. Herder. \$1.75.

The late Father Meschler, S.J., of happy memory, tells us that "a good catechist should possess not only a clear, firm, solid knowledge of the truths of faith but also the language of children and a warm, enthusiastic heart in order to disclose the whole depth and beauty of the inexhaustible wealth of comfort of religion and its applicability to practical life." In his judgment the author of the present book "had a marked success. He teaches not merely as a genuine priest, correctly and solidly, but he also speaks the language of children in its wonderful transparency and graceful naturalness. We may, perhaps, prefer a different method, but it will be very difficult to find another book of equal merit. Children will not sleep during his instructions or hardly be tired or distracted." Any author ought to be satisfied with the endorsement of his book by such an authority.

Immanence. Essai critique sur la doctrine de M. Maurice Blondel. By JOSEPH DE TONQUÉDEC. Paris: Beauchesne.

Blondel's works are hard to procure at present, and for those who are interested in knowing anything about the famous congeries of errors that overwhelmed and destroyed so many victims this essay will be serviceable, as it reproduces the texts of Blondel at great length and carefully

scrutinizes and discusses them. The essay is what the French call *documenté*, the author thus being able to substantiate his accusations. His profound study of Blondel's vagaries has moreover helped him to discover the thread by which we can travel through the labyrinth of its obscurities without getting lost. A thread was necessary for obscurity is the characteristic of Blondel's writings. The writer patiently examines its errors in detail without forcing their meaning, and where severity in the verdict results it is found to be richly deserved. The ulterior intent of both the theology and philosophy of the book is of primary importance, for the veiled statements of the Modernist school was a deliberate trick for the purpose of insinuating error.

"Stephen March's Way" of wooing a maiden is interestingly told in a novel with the above title by H. H. Knibbs. The scene is laid in the neighborhood of a Northwestern lumber camp, and the chief characters are a young deputy sheriff and the daughter of the man he must arrest for homicide. The book opens with an account of a brutal fight which is not pleasant reading, and Arlis, the forest heroine, it would have been wise of the author to provide with a girl companion. Mr. Knibbs seems familiar, however, with his locality; he knows how to keep the men of the novel acting consistently, and develops the story well. Houghton, Mifflin. \$1.25.

Mr. John McNaught, an editorial writer of the New York *World*, thinks that it is the idle woman of our times that has given its present character to our daily press. "I have concluded" he said in a recent speech, "that what is wrong is the change in the way of life of our wives at home. They used to be busy in their houses. Now they live in flats, and the husband eats downtown at luncheon time. The wife finishes her household work at 10 A. M., and has six hours to spare before beginning dinner. These are hours of idleness. She spends them in department stores, for instance. And the proprietor of a newspaper knows that the paper which gets the idle woman's eye is the paper which gets the department store advertisement. So instead of being published for men, as they used to be, the newspapers are filled with frivol for the women, and idle women at that. . . . This kind of journalism has lasted with us for about twenty years. I think there will be a change, for twenty years is about as long as anything lasts in New York. I think that our papers will become more like the Paris papers, each one trying to cover some one field exhaustively and comprehensively. If we change in this direction we shall have smaller newspapers, but each reader by selecting his favorite, will be able to find out all about the fields in which his interests lie."

"A new and exact translation" by L. M. F. G. of "The Soliloquies of St. Augustine" which Herder is offering for sixty cents as "a manual of contemplative prayer" is an attractive book. This can scarcely be said however of "The Missal" that the same house has just published. Their laudable purpose no doubt was to furnish the laity with a missal that while complete would be no bigger than an ordinary prayer book. But the pages of this volume are too crowded and the paper too thin. Compact however, it certainly is. The price is \$1.50. Herder also has out a "Trilogy to the Sacred Heart," a translation of three sermons by Rev. A. Gonon, Chaplain of the Shrine at Paray-le-Monial. Price twenty cents.

An English physician named Creighton has found time, without neglecting let us hope his patients, to give the world a new book called "An Allegory of King Lear" which he actually expects the reader to take seriously. "The tragedy of Lear and his daughters," the doctor explains, "is an allegory of the Reform-

ation in its peculiarly English form, or of the breach with Rome as it was brought about by Henry VIII.'s assumption of the supremacy in the Church. . . . I shall show that Burgundy is Erasmus; that the Earl of Kent in his proper person is Sir Thomas More, and in his disguise the poet Earl of Surrey; that Oswald, the steward of Goneril's household, is Cardinal Wolsey and that Lear's Fool is the satiric poet John Skelton, who had been tutor to Henry VIII."

Naturally the birth and growth of a religious vocation is a favorite theme of the Catholic novelist, for the history of a divine call to the cloister often shares even in real life the character of a high romance. In "A Hundredfold," a new Benziger publication by the author of "From a Garden Jungle," she tells us how Honora a convert, an art student and an heiress, "makes the Exercises" and then finds so worthless all the world can offer, compared with the privilege of dedicating herself wholly to the service of God, that she hastens to become a nun. The heroine of the story acts like a real woman but its plot is rather thin.

BOOKS RECEIVED

Benziger Bros., New York:

A Hundredfold, 75 cents; A Pilgrim from Ireland. By Rev. Maurus Carnot, O.S.B.; Tales and Legends of the Middle Ages. From the Spanish of F. de P. Capella.

B. Herder, St. Louis:

The Practical Catechist. From the German of Rev. James Nist, \$1.75.

Houghton Mifflin Co., New York:

The American Child. By Elizabeth McCracken; The Invaders. By Frances N. Allen, \$1.30; Youth and Life. By Randolph S. Bourne, \$1.50.

P. J. Kenedy & Sons, New York:

Holy Communion. By Mgr. De Gibergues, 75 cents.

Longmans, Green & Co., New York:

Confessions of a Convert. By Robert H. Benson, \$1.20.

University of California Press, Berkeley:

The Metaphysics of Historical Knowledge. By Dewitt H. Parker.

John Murphy Co., Baltimore:

Out of the Shadows into Light. By Charles J. Callan, O.P. 50 cents net.

French Publication:

Gabriel Beauchesne, Paris:

Immanence, Essai critique sur la doctrine de M. Maurice Blondel. Joseph de Tonquédec, 3 fr. 50.

German Publication:

Benziger Bros., New York:

Predigten des Hochwst. Herrn Dr. Augustin Egger, Bischof von St. Gallen Herausgegeben von Dr. Adolf Fäh, Dritter Band, \$1.05.

Pamphlet:

Belmont Abbey Press, Belmont:

Major John Andre. An Historical Drama in 5 Acts. By P. Leo Maid, O. S. B.

Imprenta y Libreria de P. Sanmarti, Barcelona:

Lliga del Bon Mot. Por Ivoñ L'Escop. Precio: 0.75 Ptas.

The Sentinel Press, New York:

Father Carson Explains. Dialogue on Early and Frequent Communion. By Rev. Edward F. Garesché, S.J., \$4.00 per hundred.

LOW VOTIVE AND REQUIEM MASSES

The Constitution *Divino Afflatu* for the reform of the Breviary, etc., forbids private votive Masses, or low Masses for the dead on the ferial days of Lent, the Ember Days, the first of the Rogation days, on vigils, and on a ferial day on which a Sunday Mass is anticipated or to which it is put off. During Lent such Masses for the dead are allowed by the Constitution only on the first free day of the week according to the calendar of the Church in which the Mass is celebrated.

A question having arisen as to how this general law affects all privileged votive Masses in the universal Church and all special indulgences on the days in question, the Congregation of Rites has made the following declaration regarding low Masses, the rules and privileges concerning solemn or sung Masses remaining unchanged.

I. The privilege of a low votive Mass granted by special favor to some sanctuaries, allowing its celebration on doubles of the

first and second class, or on those of the second class only, and the privilege of a votive Mass on the first Friday of every month, remain in full force even on the days excluded by the new rubric.

II. The privilege granted to some sanctuaries, or to their churches or religious communities of a low votive Mass on major and minor doubles, ferial days and vigils and privileged octaves being excluded, however it has been granted and under whatever title, is to be applied hereafter in such a way that these Masses are forbidden on all the ferial days mentioned in the rubric. In place of them the prayer of the votive Mass may be inserted in the Mass of the day after the prayer of the feria or vigil, or in the Mass of the feria or vigil before the other prayers except on Ash Wednesday, the vigils of Christmas and Pentecost and during Holy Week. Should there be a special concourse of people, a single low Mass of the aforesaid votive Masses may be celebrated, as often as a Mass cannot be sung conveniently.

III. The privilege of a low nuptial Mass can be used in those of the aforesaid ferias and vigils that fall outside the forbidden times.

IV. The privilege of celebrating low Mass for the dead twice or three times a week even on major or minor doubles, must be understood as granted for those days on which none of the aforesaid ferias or vigils occur. Hence on these, low Masses for the dead are forbidden, except on the day of death, or the day taken for that death, in those churches where the funeral of the deceased is celebrated with a sung Mass. The single low Mass allowed for a poor person deceased according to the decree of 9 May, 1899, No. 4024, Masses celebrated in cemeteries according to the decree of 19 May 1896, No. 3903, and the low Masses on the first free day of each week in Lent according to the new rubrics are also excepted. As a matter of indulgence on the part of the Holy See, the rescripts lately granted to certain dioceses and religious provinces for five years, by which low Masses of requiem on the day of death or of burial, on the third, seventh, thirtieth and anniversary days, are allowed twice a week, shall be valid until they expire.

The first of the above mentioned decrees allows, in favor of the poor unable to defray the expenses attached to a sung Mass of requiem, a low funeral Mass under the same conditions as those attached to the sung Mass. The second, allows in cemetery chapels duly erected Masses of requiem on days not impeded by doubles of the first or second class, by Sundays or feasts of precepts, or by ferias, vigils, or privileged octaves.

Some may think, at first sight, that these answers do not touch the question much discussed during the Lent just over, whether indulgences allowing one or more low requiem Masses a week on certain doubles, could be used on days in Lent, Ember days, etc., on which such doubles are celebrated. We must confess that we have never seen clearly how the question could arise, in view of the explicit language of the new rubrics, Titulus x, Section 2: "In feriis Quadragesimae, Quatuor Temporum, . . . si occurrat fieri officium alicujus festi duplicis. . . prohibentur tamen missae votivae privatae, aut privatae pro defunctis. . . In Quadragesima vero missae privatae defunctorum celebrari tantum poterunt prima die cujuscumque hebdomadae libera. . ." Still, however that may be, it is now clear from No. IV, that such indulgences are suspended on all those days mentioned in our first paragraph. Taking the term "occur" in its rubrical sense no one can deny that the ferias occur very definitely on every week day in Lent on the Ember days and so on. Not only are they commemorated, but one is even allowed to say the ferial Mass on doubles below the second class instead of that of the day. As it is permitted to introduce the prayer for the dead for whom the Mass is said, into the ferial Mass in the penultimate place, and this is necessary to gain the indulgence of the privileged altar, it seems clear enough that the

ferial Mass so arranged is in general the proper low Mass for the dead during Lent and upon the ferias concerned in this matter; and that those who have been saying requiem Masses according to diocesan indulgences at privileged altars during Lent have forfeited the indulgence.

HENRY WOODS, S.J.

EDUCATION

The Study of Agriculture in American and British Schools— New York City High Schools.

A report recently sent out from the Office of Experiment Stations, connected with the Department of Agriculture in Washington, gives interesting data to show the dignity to which agriculture has risen in late years as a subject of study in public schools throughout the country. The Washington document is a reprint of the report of the committee on instruction in agriculture of the Association of American Agricultural Colleges and Experiment Stations, presented at the Atlanta convention of that association, held in November last year. The general topic discussed in the paper is the work of the agricultural colleges in training teachers of agriculture for secondary schools. As a basis for their report, the committee chosen to compile it made an exhaustive study of the catalogues and reports of the agricultural colleges in the various states, and through correspondence and by personal interview they secured the additional information they required. This shows a surprising general recognition of the need of professional training such as can be had only by some form of practical teaching to meet the demands of the place the new subject holds in public school systems.

From all available sources it appears that forty of the agricultural colleges for white students in this country are now offering courses designed to train high school teachers of agriculture. The facilities vary widely in the different institutions. In some cases there is offered little more than an elective or two in psychology and pedagogy; in others there are summer schools; in others definitely outlined teacher-training courses with opportunities for broad general work in agriculture, and for the most approved instruction in education, supplemented by practice teaching under expert supervision. Thirty-one of the agricultural colleges conduct summer schools in which special opportunities are afforded for the formation of teachers, and in twenty-four of these summer schools courses for high school teachers are conducted. In thirty-three of the colleges students in the agricultural department enjoy opportunities to elect courses in general education, and in thirteen institutions where there are both colleges of agriculture and colleges of education, students in education may elect courses in agriculture. Finally fifteen of the agricultural colleges have outlined four-year courses for teachers of agriculture, the work of which in many cases is largely prescribed. Two of the colleges have outlined two-year courses for such teachers and three of them one-year courses. To meet the demand coming from graduates of other colleges and of normal schools, four of the agricultural colleges have made provisions for special courses in agriculture to which these graduates may be admitted, and which are usually so arranged that it will be possible to complete the work in one year.

By a curious coincidence just at the time the United States report came into his hands the attention of the writer was called to an announcement by the London *Times* of a comprehensive project regarding farm institutes and agricultural schools designed to promote the interests of agriculture in England and Wales. This project contemplates a graduated organization ranging from advanced research work to elementary education, and one outcome of the Development and Road Improvement Funds Act, passed by Parliament in 1909, has been the placing at the disposal of the Board of Agriculture of large sums for these purposes—£50,000 a year for research; and for education

£325,000 for the period ending March 31, 1916. The former sum is to be devoted to the maintenance of national research institutes and to the provision of technical advice to farmers.

The research institutes will be devoted to the study of different sections of agricultural sciences without reference to the needs of particular localities. The technical advice will be provided by scientific workers stationed at collegiate centers serving groups of counties. These workers will make a special study of the needs of particular localities. In addition to these two groups of workers there will be a third composed of the teachers engaged in the diffusion of knowledge, and these will be divided into three sub-groups comprising (a) lectures in universities and colleges instructing pupils whose age, previous education, and circumstances enable them to attend college courses; (b) teachers who are or will be employed at farm schools in instructing pupils who for various reasons would not benefit from, or could not attend, college courses; (c) instructors employed in peripatetic work teaching those who, because of their age and circumstances, cannot study in schools or colleges."

The third group here mentioned comprises workers at farm institutes and schools. The *Times* thus explains the work these are intended to accomplish:

"A farm institute is an institution which, in addition to providing courses of instruction of a type suitable to the conditions of the district, also serves as a headquarters for instructors in agricultural subjects employed by a county or group of counties, and it may be part of or located at the same place as a collegiate institution. A farm school is a place providing winter short courses in agriculture suitable for those who have acquired some practical experience on the land since leaving elementary schools; and summer short courses of agriculture where these are required by the circumstances of the districts. The pupils who will attend the farm institutes and schools will be sons and daughters of the farmers in the locality, including the small holders."

It is estimated, adds the *Times*, that some £80,000 is now spent by the local authorities upon agricultural education. Towards the new and additional work projected grants up to 75 per cent. of the cost of buildings will be made by the Board of Agriculture from the Development Fund, while for their annual maintenance at least 50 per cent. will be forthcoming.

The present course of study in the high schools of New York City is affirmed to be "undemocratic, unsocial and unpedagogical" in the report issued March 17 by the Committee on School Inquiry. Dr. Calvin O. Davis, assistant professor of education in the University of Michigan, is the representative of the Hanus group of investigators responsible for this verdict. His inquisition into high school matters leads to this general judgment regarding them:

"Virtually four-fifths of the entire four years' course offered in the New York high schools is identically the same for all students, whether they are boys or girls; children of cultured homes and surrounded by helpful influences, or children of ignorant, impoverished parents and deprived of nearly all wholesome indirect, educative agencies."

Dr. Davis evidently is not in favor of prescribed courses in public high schools. In making the work of each year "flexible" and hence more adaptable to the peculiar needs of individual pupils, he ranks New York City below nine-tenths of the other of the larger cities of the country whose records he used as a basis of comparison. This uniformity in the fixed courses prescribed Dr. Davis condemns "as vicious in principle and injurious in practice," and he criticizes sharply "the paucity of the special courses organized and the rigidity with which they are administered." In suggesting certain changes to render the course of the high schools of the Greater City more flexible and in his judgment more serviceable to a larger number of boys and girls,

Dr. Harris' associate recommends "that the prescribed subjects offered in the high school should not exceed 55 per cent. of the requirements for graduation." Happily he seems not to favor an electivism depending on the untrained judgment of the students themselves. He would have "greater authority conceded to the principals to adjust the courses of study to local needs of individual students." And that this authority be wisely used, Dr. Davis urges that principals and teachers be encouraged to make careful studies of their community needs and to recommend desirable modifications in the course of study to be employed in their particular schools.

M. J. O'C.

ECCLESIASTICAL NEWS

His Holiness Pius X on March 17 published an apostolic letter decreeing a universal jubilee from Low Sunday, March 30, to the Feast of the Immaculate Conception, December 8, in commemoration of the sixteenth centenary of the religious toleration edict issued by the Emperor Constantine. In order to gain the plenary indulgence attached to the jubilee the faithful who are in Rome are to visit twice the churches of St. John Lateran and SS. Peter and Paul and fulfil the usual conditions of confession, communion and alms giving. The faithful throughout the rest of the world must visit six times the churches chosen by their own bishops and perform the same devout exercises.

Some interesting items, in addition to those we have already published, are shown in the statistical figures of the "Catholic Directory for 1913" (P. J. Kenedy & Son). By adding to those in Continental United States the 7,131,989 Catholics in the Philippines, the million or more in Porto Rico, the 11,510 in Alaska, the 42,108 in Hawaiian Islands and the 900 on the Canal Zone, it will be found that there are 23,329,047 Catholics under the Stars and Stripes. The following table shows the twenty-five States having the largest number of Catholics. During the year 1912 Michigan has forged ahead of Wisconsin, and Kansas has advanced over New Hampshire, Maine and Nebraska:

1. New York	2,790,629
2. Pennsylvania	1,633,353
3. Illinois	1,460,987
4. Massachusetts	1,383,435
5. Ohio	743,065
6. Louisiana	584,000
7. Michigan	568,505
8. Wisconsin	558,476
9. New Jersey	506,000
10. Missouri	470,000
11. Minnesota	454,797
12. Connecticut	423,000
13. California	403,500
14. Texas	306,400
15. Iowa	266,735
16. Maryland	260,000
17. Rhode Island	260,000
18. Indiana	232,764
19. Kentucky	163,228
20. New Mexico	140,573
21. Kansas	131,000
22. New Hampshire	126,034
23. Maine	123,600
24. Nebraska	118,270
25. Colorado	105,000

There were 373 new churches established during 1912, some of them, of course, being only mission churches. To be exact, there are 244 new churches with resident pastors and 129 new mission churches, that is, served by a neighboring pastor. All told there are 14,312 churches in the United States, 9,501 having resident pastors.

The new Directory also gives for the first time a list of the Catholic chaplains in the United States Army and Navy with their stations and relative rank in the list of commissioned officers.

Rhodesia is the name of the vast tract in South Africa extending from the frontiers of the Transvaal to the southern limits of the Congo Free State. The southern portion is still known as Matabele land where the first attempt at colonization was made in 1879. With a view to the establishment of a mission station in the territory, three Jesuit Fathers in that year travelling by ox-wagon accomplished a journey of some twelve hundred miles between Grahamstown and Bulawayo. It was only in 1893 however when the power of Lobengula, King of the Matabeles, was broken that mission stations began to grow up in the neighborhood of Salisbury, the capital and chief town of Bulawayo. The progress of the church throughout the whole region will be watched with interest. We learn from the *Catholic Magazine for South Africa* for January that the Very Rev. R. Sykes, S.J., Prefect Apostolic of Rhodesia, conferred the Sacrament of Confirmation on nineteen natives at Gokomere last July. He also paid his first official visit to the native church in Salisbury, confirming about forty. At St. Triashill, he confirmed as many as 208. The impressive ceremony was witnessed by a large number of Kaffirs. Before completing his visitation of the many missions the Prefect Apostolic held Confirmations in several other parts of his vast prefecture.

On account of the rapid increase of the population of Buenos Aires, Archbishop Espinosa has created four new parishes in the Argentine capital. Work has also begun on a new Catholic college and church, the estimated cost of which is \$2,000,000. The land has been donated by a charitable lady of Argentina, Sra. Juliana Merchante de Marin, and the Missionary Fathers of the Immaculate Heart of Mary will have charge of both college and church.

A cyclone in Basutoland did much damage to the mission station at Roma. Full details have not been received but it is learned with regret that one of the Marist Brothers was killed, and the venerable Brother Frederick, who recently laid down the burden of provincial for South Africa, was seriously injured. The school and home of the Brothers were completely destroyed.

The statistics of the pilgrims to Lourdes during 1912 show that during the past year there were as many as 446 pilgrims' trains, of which 319 came from various places in France. The total number of pilgrims was 247,092, of whom 200,696 were French and 46,396 were foreigners. One hundred and four cures were registered.

PERSONAL

Rev. Alphonsus Elmer Otis, S.J., has been appointed President of Loyola University, New Orleans. Son of Colonel Otis, U. S. A., and relative of General Otis, Father Otis is a descendant of Harrison Otis, brother of the orator and statesman, and on the maternal side belongs to the family of Daniel Boone. On the conversion of his parents to the Catholic Church he was sent to St. Mary's College, Kansas, and later to Notre Dame University. Entering the Society of Jesus, 1889, at the age of twenty-five, he taught or was director of studies at Springhill College and New Orleans, and has been rector of the Galveston Church and College since 1907. Loyola, his new charge, had developed in a decade, under the direction of Rev. Albert Biever, his predecessor, from a Grammar School to a University. Marquette Hall, Thomas Memorial Hall, and the Burke Seismograph

building, erected within the last few years, were pronounced by Secretary of State Knox among the most stately and best equipped in the country. A few days after his installment Father Otis received a deed of gift of \$100,000, which Miss Kate McDermott of New Orleans, by arrangement with Father Biever, had donated for the building of a Church at Loyola in memory of her brother, Thomas McDermott. Several other buildings are planned in connection with the law and medicine and other university courses. Other recent appointments to Southern Jesuit Colleges are: Springhill, Mobile, Rev. E. A. Cummings; Grand Coteau, La., Rev. M. A. Grace; Shreveport, La., Rev. C. Barland; Galveston, Tex., Rev. A. E. Fields.

SCIENCE

Agriculturists will welcome the suggestions of Mr. Karl F. Kellerman, of the United States Bureau of Plant Industry, as an advance on the cruder methods now in use for the protection of orchards against frost. Three methods are indicated as feasible: (1) the atomizing, or spraying by use of power sprays, of fine mists of water which might be warmed at a central station; (2) the suspension of pans holding small quantities of water above each of the fire pots now in vogue; and (3) the pumping, through a permanent pipe system, of steam generated at a central station and mixed with large quantities of air to prevent condensation in the leads. Though the heat units in actual practice must necessarily be in excess of those arrived at from theoretical considerations, due to the loss by convection currents, by imperfect distribution of the water and by the radiation continually taking place into the air outside of the heated zone, the methods suggested must prove to be highly economical.

The German Telenfunken Wireless Telegraph Co. has taken up the question of establishing a transatlantic wireless service between the United States and Europe. Since 1906 this company has maintained a station at Nauhen, near Berlin, where improvements and new inventions in the field of wireless have been tried out. At present the station is equipped with a 500 horse power machine having a range of 4,000 miles. The antennae are slung from a tower 900 feet high. Sayville, Long Island, has already been communicated with.

Chemists will be interested in the announcement of a new chemical balance, devised by M. A. Collot, in which the weights used in weighing are attached and detached by the pressing of a button thus permitting the entire process of weighing to take place after the case containing the balance is closed. The sensitiveness is maintained constant by keeping the total load constant and removing the weights from the side in which the scalepan, containing the object, is situated.

As showing the value of purchasing coal on specification and analysis, there has resulted to the Isthmian Canal Commission by this method, under the supervision of the Bureau of Mines, a saving of \$75,000 yearly. Besides the Commission secured the delivery of a higher grade of fuel than would otherwise have been obtained.

F. TONDORF, S.J.

OBITUARY

Rev. Dennis M. McCormick, pastor of St. Joseph's church, Baltimore, one of the most energetic of the priests of the Baltimore archdiocese, died on March 15 at the home of his mother in Washington. He was born in the same house 39 years ago. Less than a month ago Father McCormick's father died and the priest went to the capital to attend the funeral. While there he was stricken with rheumatism and though he had been confined

to his room for some weeks, the fatal attack was unexpected. Born in Washington, Father McCormick was educated at Gonzaga College, and later at St. Charles' College and St. Mary's Seminary. After his ordination by Cardinal Gibbons fifteen years ago, he was appointed assistant at St. Michael's Church, Frostburg, Md., and two years later at St. Martin's, Baltimore, where he remained seven years. He then became pastor of St. Joseph's. Father McCormick was of a kind and winning disposition, untiring in the discharge of his priestly duties, and beloved by his people, especially by the young. He was about to build a new parish church when he was called to his reward in the prime of life and in the midst of his zealous labors. It is largely due to him that St. Joseph's is one of the most flourishing parishes in Baltimore.

The burial of Hollow Horn Bear, tribal chief of the Sioux, was the occasion of impressive religious services at St. Paul's Church, Washington, D.C., in the presence of a dozen Indian chiefs in full regalia and three thousand deeply interested spectators. The chiefs of the Blackfoot, Crow and Sioux tribes, in paint and feathers, followed the coffin with bowed heads, deeply impressed by the death of the one who had marched at their head but two weeks before at the inauguration of a new White Father. The funeral services were conducted by the Rev. William H. Ketcham, director of the Bureau of Catholic Indian Missions. He was assisted by the Rev. Charles W. Currier, assistant director. Father Ketcham said Hollow Horn Bear had tried to lead a good Christian life and used his influence among the Indians to promote the observance of religion. On the previous Sunday with a number of companions he attended St. Paul's church on his way to visit the Zoological Park and arriving too late for that service he induced his companions to remain over for the next, so as not to miss Mass. He received Holy Communion early in Lent and also the Holy Viaticum on his death bed. Hollow Horn Bear fell a victim to pneumonia. His body under the care of Chief Johnny Green of the Sioux, was taken to Crookstown, Neb., and thence across the country to the Rosebud Indian Reservation in South Dakota.

The Right Rev. Mgr. Denis O'Callaghan, permanent rector of St. Augustine's Church, South Boston, went to his reward on March 20. Mgr. O'Callaghan had the rare distinction of laboring hard and zealously for nearly fifty years in the church and parish of St. Augustine. The fine church, built at a cost of \$275,000 and today free from debt, the large parochial school, as well as the convent and the parochial residence, the many helpful parish societies for young and old, the steady growth of the members and the religious spirit of the people under his care, attest the devotedness and self sacrifice of this good priest during his many years of service. Born in Cork, Ireland, March 18, 1841, young O'Callaghan came to America with his parents in 1848 and settled in Salem. In 1861 he completed his classical studies at St. Charles' College, Md., and four years later at the end of his theological course at St. Mary's Seminary, Baltimore, he was ordained to the priesthood by Archbishop Spalding on June 28, 1865. Mgr. O'Callaghan was a gifted speaker and when the occasion arose could be truly eloquent. He was a most ardent and enthusiastic Irishman and a loyal supporter of all movements on this side of the Atlantic tending to the alleviating of Ireland's sufferings. However, it was largely through the spiritual work of Mgr. O'Callaghan that he accomplished so much for his people, made their lives and their homes happy, protected them amid the growing temptations of the times and taught them to live close to the heroic lives of their ancestors in the Faith. It is said that fifty boys were at various times encouraged by Mgr. O'Callaghan to enter the priesthood and in due course of time were ordained. More than eighty young women of the parish have entered religious congregations.

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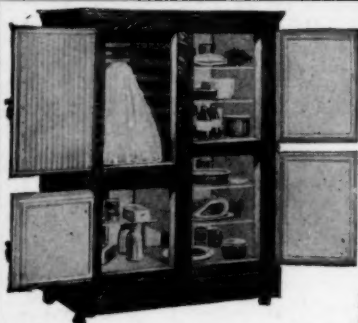
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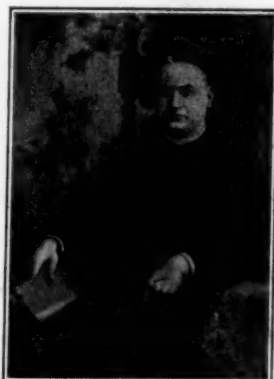
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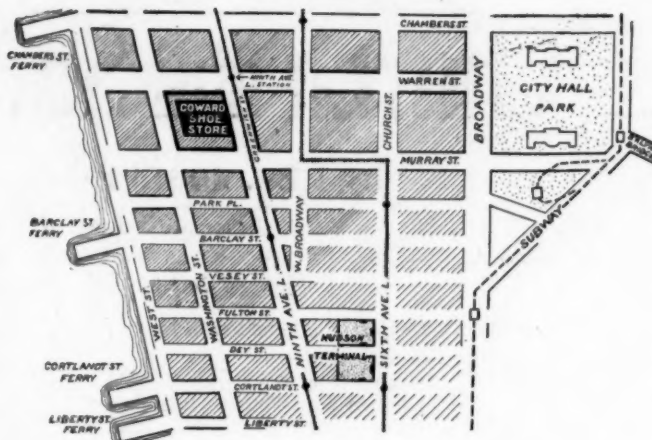
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